

EASTER

the seven words on the cross



1. "Father, forgive them; for they know not what they do."

—Luke 23:34

"Father, forgive them," Jesus said
As on the cross He bowed His head
This was the burden of His prayer
He prayed for those who hung Him there.

With hands and feet both riven through
He pled, "They know not what they do."
What love to bear such agonies
For those who were His enemies!

There Thou, dear Lord, didst plead for me
For I did hang Thee on that tree
'Twas all my sins Thou didst forgive
That by Thy death I now might live.

How can I thank Thee for Thy grace
In suffering there to take my place?
Here, Lord, I give myself to Thee
For Thou didst give Thyself for me.

Help me, forgiving others too,
For they too know not what they do,
Show forth to them Thy love through me
That all may know I've been with Thee.

Thy life my life, my heart Thine own
Unto the day when at Thy throne
I sing Thy praises ever more
With those who enter heaven's door.

2. "Today shalt thou be with Me in Paradise." —Luke 23:43

Hung twixt two thieves upon a cross on dark, dread Calvary
What shame and anguish Jesus bore, what pain and agony!
One thief hung at His right hand, the other at His left
Two doomed, lost souls in travail of life and hope bereft.

Guilty and vile were they, cross nailed both hands and feet
The sins they sowed in life they now began to reap
Death's terrors loomed before them, the horror of the grave
No loved ones there to pity them, no arm stretched forth to save.

Yet in their midst was there the only One who could,
Though nailed Himself so cruelly upon that cursed wood,
Save and deliver them even in their dying hour
By the gracious wonder working of His almighty power.

At first both thieves reviled Him and cursed Him to His face
Till one at last awakened by God's redeeming grace
Came to himself repentant and there did testify
That Christ alone among them did not deserve to die.

"We justly for our sins," said he, "do hang upon this tree
But this man did no wrong at all, the Sinless One is He"
Then turning to the Saviour he made this humble plea
"When Thou comest into Thy kingdom, O Lord, remember me."

Then spake our great Redeemer in accents low and sweet
The thief could scarce believe it; his heart with rapture beat,
Heaven's glory beamed upon him, shone in his wondering eyes
"Verily, verily today with me, you'll be in paradise."

Poor sinners all, cursed by the fall, we too this prayer must pray
We'll hear the Saviour answer, be saved by Him today
And when one day in glory we meet Him in the skies
What joy that we that day will be with Him in paradise!

3. "Woman, behold thy Son!...Behold Thy Mother!"

—John 19:26

Amid the crowd who watched Christ die
Two faithful ones to Him drew nigh
His sorrowing mother and the apostle John
Of the twelve apostles the only one.

It was love for Christ that drew them here
A love that cast away all fear
Of ruthless hands that would them tear
Away from His Who was hanging there.

That stricken mother who could not part
Although a sword pierced through her heart
The other had leaned on Jesus breast
Of all His disciples the faithfulest.

Continued on page 5

VIEWPOINT

...And He suffered under Pontius Pilate

The Jews wanted blood. The chief priests had stirred up the crowd outside of Pilate's residence to demand the crucifixion of Jesus Christ, the Galilean who claimed to be the king of the Jews.

Pontius Pilate threw up his hands. "Okay. He's yours."

Crucifixion was the usual method of Roman capital punishment but it was always preceded by scourging, or whipping. And that in itself was a terrifying punishment. The delinquent was stripped, bound to a post or pillar, or sometimes simply thrown to the ground, and was beaten by a whip consisting of leather thongs, plated with several pieces of bone or lead so as to form a chain.

The delinquent was beaten until the flesh peeled off in bloody strips and often until the bones were bared. There was no maximum number of strokes prescribed by Roman law, and the men condemned to scourging often collapsed and died even before they reached the crucifixion site.

And so it was with Jesus. He was given to the auxiliary troops to be beaten and later shipped off to Golgotha, a little hill just outside of the city gates.

Beaten, bruised and insulted, Jesus was made to take the traditional walk throughout the busy city streets, carrying the beam of the cross on which He was to be hung. But he simply couldn't. He had survived the whipping but had little physical energy left to carry that piece of wood through the streets to the outskirts of the city. Nearing the gate, Simon of Cyrene was ordered by the soldiers to carry the beam for Jesus.

Body beaten and flesh torn at the hands of the torturous troops, Jesus

made the trek to Golgotha. His outstretched arms were nailed to the crossbeam which he and, later, Simon, had carried. The crossbeam was then lifted up with His body on it and fastened to an upright stake already sunk into the earth to which the feet were now nailed.

According to an old tradition, respected women of Jerusalem provided a narcotic drink to those condemned to death in order to decrease their sensitivity to the horrible pain. This practice was begun in response to the biblical saying found in Proverbs 31:6: "Give strong drink to him who is perishing, and wine to those in bitter distress; let them drink and forget their poverty, and remember their misery no more."

When Jesus was offered this mixture of wine and myrrh, He refused it, choosing to endure with full consciousness the suffering which He was to undertake.

What a horrible way to die! Yet it was a normal Roman method of punishment. Crucifixion is reportedly the most sadistic, painful way of dying ever conceived by man...and Jesus Christ died that kind of death.

He was whipped and beaten until he almost died, he was mocked by soldiers and by His own people, rejected. Isaiah, in foretelling this event, said that Jesus was "despised, rejected; a man of sorrows and acquainted with grief." Acquainted with grief! He sure was. He endured the worst possible physical suffering and He took no tranquilizers to ease the pain. No, He wanted to experience it all.

He was sent by His Father to suffer, to die, and to conquer death...for us.

Keith Knight

by Keith Knight

The intimacy of prayer

Every day should be a day of prayer but by our very nature that isn't often the case. We don't often feel that desire to pray every day, all week. But there are certain days when praying seems natural. On Sundays, for example. And there are also certain times of the year when prayer seems natural: springtime and harvest.

The calendar tells us that spring is supposed to be here any day now and we schedule special prayer services with that in mind. The winter has been long and cold and these prayer services signal an end to that season.

Our thoughts as congregations turn to ourselves as individuals, husbands and wives, young people, families. Our thoughts also turn to the state of our nation; the economy, unemployment, national unity and government.

There are prayers for good health, good weather, good crops, good business, good jobs, good salaries. There are those "special" prayers offered by children on bended knee, by the invalid in the hospital bed, by the aged, the lonely, the widowed, the childless.

A young friend of mine recently remarked: "Don't you think that God would get tired of all this praying? Shouldn't we just leave God alone and let Him take care of us the way He already has planned?" We often think that way; we don't want to be a "bother" to God, always asking for something.

But God tells us differently. Through His Son, Jesus, we were actually taught how to pray. That was part of Jesus' ministry on earth. He taught His followers the Lord's Prayer. "Ask and you shall receive."

And so it was that we went to church recently, you and I, to take part in a prayer service. It was a special time of meditation and it may have been good

for us to have spent that hour on our knees rather than in our pew. It may have helped us in our concentration. I don't know how it went in your service, but in ours we had members of the congregation take part. The business man prayed for the needs of those in business, the mother for wisdom and strength in being a Christian mother, the farmer for the new crops which he was about to sow, the unemployed graduate for the job situation, and so on.

Many prayers went up to God that evening, not only in one congregation but throughout North America, tens of thousands of prayers, all of them reflecting personal needs...and God heard them. "Ask and you shall receive."

It was good to be united with fellow believers that evening in prayer. It was good, too, that it was held in the middle of the week. You are carrying on your daily tasks, finish your work and then you make an effort to get ready for the special worship service devoted to prayer. It points out again that prayer belongs in the middle of the week just as much as in the Sunday celebration.

We are instructed to pray "unceasingly", that is, without end. That is easier said than done, we say. But we should be in constant, close contact with our Lord, seeking guidance in decisions which we make throughout the day.

Prayer does that. It creates a certain intimacy between us and our Lord and that is undoubtedly meant by the Old Testament writers who referred to key biblical figures as "walking with the Lord". Just as the intimacy in marriage makes you one in body, so the intimacy with Christ makes you one in spirit, so that you come to know what His will is.

Growth in the Lord

The Covenant

Part II

The covenant was between God and His people. During Old Testament times His people were primarily those descendants of Abraham (the Jews) who believed the promises of the Messiah. During New Testament times and thereafter His people included both Jews and Gentiles who believed on Jesus. The term "His people" is another name for "the church" ("church" in this context means the invisible, universal, church-as-organism) or "the body of Christ." Thus, the concept of "body" or "Christian community" is very much a part of the covenant.

The Covenant of Grace is also related to the family. The promises of God were given to Abraham and "his seed (Genesis 17:7)," to believers and "their children (Acts 2:39)." The sign or symbol of the covenant at first was the circumcision of eight-day-old male children (Genesis 17:10-14). Later, circumcision was replaced by the baptism of the children of believers (Acts 2:39; Col. 2:11-13).

The children of believers have a special place within the church. Paul states in I Corinthians 7:14 that the child of a believing parent is "holy". Christ acknowledged the importance of children by laying His hands upon them and blessing them (Mark 10:16).

Covenant children, then, are the children of a believer in Jesus Christ. These children are baptized as a sign

of belief on the part of the parent that the promise of God to be a God to believers and to their children is true. Baptism is also a public acknowledgment on the part of the parent that these children are, indeed, "holy" — to be set apart for service to the Lord. It is an act of dedication. And, finally, baptism provides an opportunity for parents and the church to join together in promising to share the benefits of God's Covenant of Grace with these children as they grow and mature. Such benefits include a sharing of the reality of God with the children, in a natural and continual fashion. The children are to receive the covenantal blessing of being nurtured in the Lord" (Ephesians 6:4).

Christian parents recognize the fact that the act of baptism does not "save" their children. The act of baptism is a sign of the parents' faith, not the faith of the child. It is a seal of the parents' promise to carry out, through the Lord's strength, their part of the covenantal agreement.

Christian parents also recognize that being a "child of the covenant" does not guarantee that the child will have eternal life in Jesus. Scripture bears testimony of children of believers who did not walk in the ways of the Lord (I Samuel 2:12, Romans 9:13). Each child, when he comes to an age in which he can understand the promises and conditions of the Covenant of

Grace, becomes personally accountable before God to either choose life in Christ Jesus or reject God's claims on his life and become a covenant-breaker (John 3:5,8).

As each child matures and grows in the understanding of who he is and of his responsibilities before God (I Peter 2:9), he is called by God to respond in a way which reflects his particular level of maturity and understanding (Ephesians 4:11-16). There is no time during which a covenant child is not accountable by some degree to his Heavenly Father. "Sowing one's wild oats" finds no acceptable place within the life of a covenant child or young person.

A prime desire for Christian parents is the salvation of their children. The Holy Spirit, of course, is the motivating agent for the necessary act of faith on the part of each child. But parents have the responsibility to teach their children the God-centered view of life and the world and to encourage personal commitment to the God of the Scriptures through Jesus, His Son. Such teaching is done both by the mouth and by action, formally and informally, day and night, at home, at church, at school. God's Covenant of Grace calls for a total commitment to a total way of life for the entire family each moment of each day. For God is sovereign, Christ is Lord, and it is ours to obey.

LETTERS

A time for healing the wound

Dear Sir:

I'm not in the habit of doing this sort of thing but I feel strongly about it so, throwing caution, custom and hoary old, time-honoured tradition out the window, may I urge you to publish a certain speech/article which appeared in the November/December issue of the AACCS Newsletter, Perspective.

The article is "Reflections on Spiritual Unity", the transcript of a speech given by Hendrik Hart on the occasion of the tenth anniversary of the Institute for Christian Studies.

We are both all too well aware of the painful relations which have existed between the AACCS and the Reformed community since the vocal, tactless exchanges of the early 1970's. Both sides must bear the responsibility for the deep and still burning scars which came as the result of some irresistible forces meeting some immovable objects

(force and object existing on both sides of the fence). The greatest pity of this situation is that it seems to have, in some ways, paralyzed both sides. What is clearly needed is a bit of apologizing and bridge building.

This, I feel, is the substance of Hart's address. He admits mistakes, divisions and regrets and attempts to look forward to some working together. It is a positive article, a far cry from some of the extremely critical writing of the early 1970's and a possible step on the way to reconciliation.

I'm sure we both see the need for some sort of reconciliation and equally sure that we both share a hope that the Reformed community will get out of the current doldrums and be a more active, vocal witness in society. I don't think that the AACCS is the only, or even the best expression of this witness, however I

do feel that as long as it is something of a reformed "Black Sheep", people will be suspicious of and perhaps even reject out of hand what it has to say. Worse yet, they may be suspicious of that tradition which it represents (i.e. Kuyperian) and consequently look askance at anything which smacks of that tradition.

The elimination, or at least toning down of those suspicions is something which is of great importance to the whole reformed community. I believe that printing Hart's address in the Calvinist Contact will be a positive, effective step in that direction and so urge you to consider it. It will certainly be in line with what has been a very encouraging, very reformed transformation of Calvinist Contact.

It's also encouraging from the point of view of the health (theological) of the reformed community — that letters like the one from J. Tuininga of

Lethbridge ("Keep our schools open but Reformed"). He expresses my sentiments exactly — the witness and strength of the reformed, christian (in that order!) schools is the whole life approach and the doctrinal solidity. Modern evangelicalism seems somewhat weak in comparison. I am glad that others, including evangelicals are joining "our" schools, I only hope that their theological solidity and reformed witness is not compromised in the process.

There is a great potential for the spread of Christianity today. While it is somewhat regrettable that so much media ink has been spilled on the "Year of the Evangelical", we can also be thankful for wider exposure to the Christian message. I think that one potential contribution of the reformed community is the ability to show that that message is more than just the "simple gospel" but that — with the

gospel as the foundation — it takes in all areas of human thought and activity. This is where the reformed community despite its diminutive size, can speak loudly and clearly and so give more substance to the current christian "revival". I see that you are trying to use the C.C. in this way, I see that the Christian schools can be used in this, as well as the AACCS, CJL, CLAC, CFF and many more organizations. If we can get over the current slump and revive interest in and strong support for these organizations (support which recognizes the value of the reformed viewpoint, not as an old tradition but as an obedient, full interpretation of the bible), I'm sure that we will be used by God to do things we can't now imagine and be effective in ways which belie our small size. Soli deo gloria.

Nicholas Terpstra
Hamilton, Ont.

Cooperation is a Christian demand

Dear Sir:

Our Christian schools in Canada benefit from Christian curriculum materials which are provided mainly by two curriculum centres. In the first place this is the Curriculum Department of the N.U.C.S.

For many years already appointed educators in Grand Rapids have offered Christian textbooks, manuals, guidelines etc. to our schools in the U.S.A. and also in Canada. However, especially our Canadian schools receive curriculum materials also from another source, viz. the Curriculum Development Centre in Toronto. From this centre came for instance the well-known publication "Joy in Learning". It is hard to express in percentages in which proportions our Canadian schools use the material of these centres. In many schools you will find both represented.

If you compare the material which these two centres produce then there is a different approach. I believe that to be a blessing. No one organization should ever claim to have a monopoly in Christian curriculum work. The N.U.C.S. should not claim this nor should the C.D.C. There is always a danger of oneness. To a certain extent a kind of competition can even be wholesome. However, ultimately, in spite of the difference in approach, there should be cooperation.

In this connection I think for a moment of Amsterdam and Kampen in the Netherlands, the two places of theological training for the ministry in the Reformed Churches. Sometimes people pointed to controversies, even to some rivalry, yet there was always and

still is a warm relationship and a harmonious cooperation.

In view of the fact that our Christian schools in Canada benefit from both curriculum centres it is, according to the opinion of many people, fair that we give both our financial support.

It is in this connection that I would like to say something about the Canadian Christian Education Foundation, the organization which has as its purpose in raising of funds for N.U.C.S. sponsored curriculum work only.

The origin of this Foundation was not based upon any decision of the Canadian districts of the N.U.C.S. Its board was not elected by these districts either.

The origin of this Foundation was conceived by some individuals who appointed board members. In consultation with officials of the N.U.C.S. in Grand Rapids (who of course were very happy with fund raising activities) it was decided that they would take over the Canadian task of the Christian School Foundation, the American organization which has existed for a long time already. In that way the new Foundation presented itself as the fund raising body for Christian curriculum work in Canada.

We realize that no one can ever deny individuals or groups of individuals the right to establish fund-raising bodies. We can also understand that the N.U.C.S. did not hesitate to put its official stamp on this body. Yet, it must be said that this Christian Education Foundation is in no way representative of our Christian school movement in Canada.

This is clear from the fact

that this Foundation does not find support in large sections of our Christian school family. Except for what (as an old custom) is done by schools on Foundation Day, this foundation does not find any gateway in B.C. The same is true for parts of Alberta and Ontario. In Ontario there are schools which put money that has been collected in a fund, because they want to see first how things will develop with the C.C.E.F.

What is the reason that the C.C.E.F. does not click with so many people who otherwise are not unwilling to support the N.U.C.S.?

Let me mention some minor reasons first. The Board of this body is geographically very one-sided. Except for three members from other provinces (two of them were recently appointed) all members of the Board are from Ontario. There is no one from B.C. Moreover, the Board members are carefully selected. The Foundation claims to be a Canada-wide organization, but the Board does not show it. Furthermore, in the beginning this Foundation advocated worldly means of fund raising: dinners for the rich instead of an open appeal to all people who are devoted to the same cause of Christian education. I will not explain here how this way of fund raising was in flagrant contrast with the scriptures and particularly with Jesus' teaching, but I must say that in the beginning of the activities of the C.C.E.F. many people were displeased by this method.

However, the main reason for objecting the C.C.E.F. is to be found in what I wrote in the first paragraph of this letter.

Our schools in Canada benefit from two centres for curriculum work and not only from that sponsored by the N.U.C.S.

One could say that the C.D.C. in Toronto has also the right to set up a fund raising organization. In a limited way they do, but to do this in the same exclusive way as the C.C.E.F. is confusing and stressing division. What we need is not only a cooperation between the N.U.C.S. and C.D.C., but also one body soliciting funds for Christian curriculum work in Canada with both institutions in mind. Only such a body will reflect the whole Christian school community in our country.

We must realize that the situation in Canada is different from that in the United States. In America a Christian School Education Foundation exclusively working for the N.U.C.S. can exist. Here in Canada we face a different pattern. We have two sources for curriculum products. What we need is one Christian Education Fund representing all our Christian schools, of which the board members are elected by the three Canadian districts with the purpose of raising funds for the N.U.C.S. and the C.D.C. as well.

Officials of the N.U.C.S. will say that such a thing is not possible because of articles in the constitution or other set rules. Then I answer: You must take into account the reality in Canada. A united front in Canada is of more value than any article of any bylaw.

I think of the parable which Jesus told about the new cloth which was sewn on an old garment and the new wine which was put in old wine-

skins. There is a new situation in the Christian education scene of Canada. This new cloth cannot be sewn on the old American garment. The new Canadian wine cannot be put in old American wine-skins. Yet, this is what the C.C.E.F. with the sanction of the N.U.C.S. has done. And the result has been a tear in the garment and bursting skins. Yes, the result has been that half of Canada does not want the C.C.E.F., although it is willing to give the N.U.C.S. a full share of its support.

I write this second letter also with the knowledge and the agreement of leading educators in B.C. and I know that many people in Alberta and Ontario will underwrite it. What I write is a cry for Canadian unity in Christian education. Cooperation is a Christian demand in spite of different views.

Henry Van Andel
Burnaby, B.C.

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Church Page

Tillsonburg — A new church is formed

by Jacob Van Gorp

November 30, 1977 was a special day for a group of 24 families from the Tillsonburg, Ont. area. This is the day a new Christian Reformed Church was established.

The process took approximately two years, when a committee from the Aylmer C.R.C. congregation studied the possibility of establishing a church in Tillsonburg. The response from the Tillsonburg area residents was enthusiastic and with the signatures of 28 families our request to establish a church in Tillsonburg was taken to the May Classis Chatham meeting held in Aylmer.

Classis Chatham, at that meeting, ruled "not to accede the request to the formation of a church, at this time." Reason for this was that our group was too small, and we might not be able to meet our financial responsibilities; namely the minister's salary, despite the fact that the proposed budget was accepted with a 93% majority and that we had indicated our intention to be a self-supporting church.

Our spirit was dampened but our faith strong, and we decided to appeal the decision at the September Classis meeting, despite the fact that four families had resigned. Several felt the decision was unjust and the issue was not properly discussed. Many factors led to the decision of requesting establishment of a church in Tillsonburg. The main reason was that the Aylmer congregation was too large, and for this reason the consistory recommended to Classis that the Tillsonburg church be established. This recommendation was overruled by the advisory committee of Classis. Secondly, if Tillsonburg were not established, Aylmer church would be com-

pelled to establish a second congregation in the Aylmer vicinity and thus hinder the establishment of a church in Tillsonburg, which is a fast growing community.

The request received approval at the September Classis meeting, with the stipulation that a minister could not be called until our membership reached 30 families. Our enthusiasm and our faith remained strong, and the church was organized on November 30.

A special organizational service was held at St. Andrew's Presbyterian Church, which will be the new meeting place for the Tillsonburg congrega-

tion. At this meeting 24 families and four single members had their membership papers transferred from Aylmer, Simcoe, and Woodstock, to form the new church.

Led by Rev. William Renkema and a committee from the Aylmer consistory, election of office-bearers was held and four elders and three deacons were installed to form the new consistory. A special worship service followed, with guests from neighbouring churches and town officials bringing greetings and best wishes. Rev. Renkema conducted the service and spoke on the topic "Build Your House on Rock". Several se-

lections were sung by the Aylmer "Shining Lights Choir". It was a joyful and memorable evening, the fulfillment of many hopes and dreams and the answer to many earnest prayers.

Since that evening, we have been abundantly blessed, and we can clearly see God's guiding hand in our efforts to establish His church. Our activities and the establishment of societies have all progressed far better than could be anticipated. We were very thankful when Rev. and Mrs. R. Haan accepted our request to be our pastor for the three month period until

April 15, 1978. His ministry, at this time, is invaluable, offering insights, wisdom, and inspiration as we seek to "build our House on Rock".

The community in which we are established also offers challenge and opportunity. Tillsonburg is situated at the intersection of Highways 3 and 19, an average of 18 miles to the surrounding churches of Aylmer, Simcoe and Ingersoll. It is a growing and progressive community, with a population of 17,000 including the outskirts. Housing availability is excellent and industrial growth has been steady.

哥世佳音節目主持人
你好 我很喜歡這個節目 以短小的篇幅
分鐘時間 帶給我至耶穌的訊息和優
美的音樂 我是一個剛信主的基督徒 所
以很渴望得知更豐富的事蹟 我每星期
都收聽你這個節目 但可惜時間比較短
一些 向西區期旅有一次我希區一個節
目能夠帶給每一個人 對主耶穌更加認
識 和討論 給予我們的一切而感謝主的
恩惠
祝健康
陳金鐘

Church News

CHRISTIAN REFORMED

Called

-to Woodstock (Covenant), Ont., Rev. Hilbert Vander Plaats of Grimsby, Ont.

-to Fredericton, N.B., as home missionary, Rev. John Klumpenhauer in Lindsay, Ont.

Declined

-to Owen Sound, Ont., Rev. Evert Gritter, campus minister at Hamilton, Ont.

Accepted

-to Fredericton, N.B., as home missionary, Rev. John Klumpenhauer of Lindsay, Ont.

New church

-Tillsonburg, Ont. — Meeting at St. Andrew's Presbyterian Church, Brock and Bidwell St., Tillsonburg. Vice-chairman, T. Pasma, R.R. #1 Springfield, Ont.; Clerk, J.A. VanGorp, Box 27, Brownsville, Ont. (519) 887-2324; Treasurer, J. Hogeveen, 26 Charlotte Ave., Tillsonburg, Ont.

New address

-Rev. Henry DeMoor, 10638 - 132A St., Surrey, B.C. V3T 3X7.

"I am a new Christian and I crave to know more about the life and work of the Lord," writes a Back to God Hour listener in the above letter.

"I enjoy very much your radio program, Good News for the Whole World," he continues. "I listen to it regularly. I hope that the program will bring to everyone the knowledge of the Lord Jesus."

A grateful listener. This one lives in Hong Kong.

There are tens of thousands — perhaps millions — of other listeners to Rev. Isaac Jen's Chinese broadcasts. Their letters come from North America and Southeast Asia. And, although only a few letters have been received, we know there is a massive, silent audience in Communist China, where our Back to God Hour programs are heard every day.

Our listeners are hearing Rev. Jen present systematic studies of Matthew, John, and other books in the Bible, as

well as talks based on the Heidelberg Catechism. What a powerful witness for Jesus Christ!

II Timothy 2:9 has a special meaning for Rev. Jen in his work, and, indeed, for all Back to God Hour supporters who share in this radio mission effort:

"... the Word of God is not bound."

THE BACK TO GOD HOUR

• 6555 WEST COLLEGE DRIVE PALOS HEIGHTS ILLINOIS 60463

Broadcasting the message of Christ
... to the whole world.



The seven words on the cross

Continued from page 1

Here human love at its best did shine
Until eclipsed by love divine
Christ joined them together there in Him
As dying He saved their souls from sin.

"Woman, behold thy son," He cried
"Behold thy mother," to John, beside
These words spake Christ that though He part
He yet might bind them to His heart.

Earth's ties could here no longer hold
Henceforth one flock, one Shepherd, one fold
All human bonds they leave behind
Their all in all in Christ to find.

No more ensnared by things of earth
But born of the Spirit, second birth
Bone of His bone, His holy bride
Abiding always at His side.

We in this world, though left behind
May yet Christ's promise call to mind
That He's prepared for us a place
Where we shall always see His face.

His further promise to fulfil
That whosoever does God's will
Shall be Christ's brother, sister — mother, too.
Yes, Jesus meant this all for you!

4. "My God, My God, Why hast thou forsaken Me?" —Matthew 27:46

Three crosses cruel cursed Calvary's lone, dark hill
Skies black with doom hung dreadful, deathfilled, still
Then pierced the gloom that awful, tortured cry
"Eli, Eli, lama sabachthani?"

Wrung from Christ's soul from depths of doom unknown
Yet mounted upward to the Father's throne
In woes so deep no tongue could ever tell
What pains He suffered there, the deepest pangs of hell!

Drained there the cup, drank down each bitter drop
Stayed sin's proud waves. He brought them to a stop!
All God's dire billows did there upon Him roll
This was the price He paid to save my soul!

Forsaken both by man and by a righteous God
What fearful, frightful path my faithful Saviour trod
Bore all God's wrath lost sinners' souls to save
Crushed Satan's head, conquered sin, death, hell and grave.

Bow down my soul and here on bended knee
Look in Christ's face, behold His agony.
Shed now thy tears and know it was for thee
He suffered, bled and died from sin to set thee free!

5. "I Thirst." —John 19:28

On Calvary's hill, pain racked and slow
From nail pierced hands and feet did flow
The precious blood of God's dear Son
Who paid the price of victory won.

From thorn torn brow and scourge bruised back
Stretched on that cross — cruel torture rack
His life blood oozed out drop by drop
A crimson flow that would not stop.

'Twas there in agony was wrung
From fevered frame and tortured tongue
From burning heart that well nigh burst
That awful cry, "I thirst! I thirst!"

Dear Saviour, Thou didst thirst for me
Now living fountains flow from Thee
Refreshing streams from heaven above
Prepared, Thy banquet house of love.

That I should hunger, thirst no more
But dine upon that golden shore
Christ Himself my heavenly food
Eternal drink, His precious blood!

Ten thousand thanks, dear Lord, to Thee
For thirsting there so much for me.
My heart's door open wide I fling
And crown Thee as my Lord and King!

The angels praise Thee all day long
But I shall sing the glory song
Amid that thronging heavenly host
Thy blood bought bride will love Thee most!

6. "It is Finished." —John 19:30

The sun from Calvary's hill had fled
Three hours of darkness filled with dread
The Saviour wrestled in the gloom
To conquer sin, death, hell and tomb.

Satan and his hosts He put to flight
Crushed, killed, destroyed by His might
Tore loose the prison bars of sin
God's greatest victory to win!

And now heaven's glories gild the skies
The Bright and Morning Star doth rise
Darkness and shadows flee away
Christ brings the dawn of perfect day.

The Sun of Righteousness shines through
Night's veil is rent, the skies are blue.
The Saviour lifts His head on high
and shouts the mighty victory cry!

Reverberating near and far
From highest heaven to farthest star
The whole creation joins the song
"God's right hath triumphed over wrong!"

Angelic hosts the Conqueror greet
The universe falls at His feet
All raise that great triumphal cry
"It is finished! Tetelesthai!"

Sing then my soul with glad acclaim
Peal forth the power of Jesus' name
Wave all your victory branches high
Christ's work is done! You'll never die!

Sin's bars are broken, the prisoner's free!
Death is swallowed up in victory.
Saved by the blood Christ shed for you
You know you'll live forever too.

7. "Father, into Thy hands I commend My Spirit." —Luke 23:46

Christ's work was done at Calvary, the time had come to part
To sunder soul from body and break His loving heart
This was the thing yet needful, His last great sacrifice
Life for a life, the law's demand, sin's final ransom price.

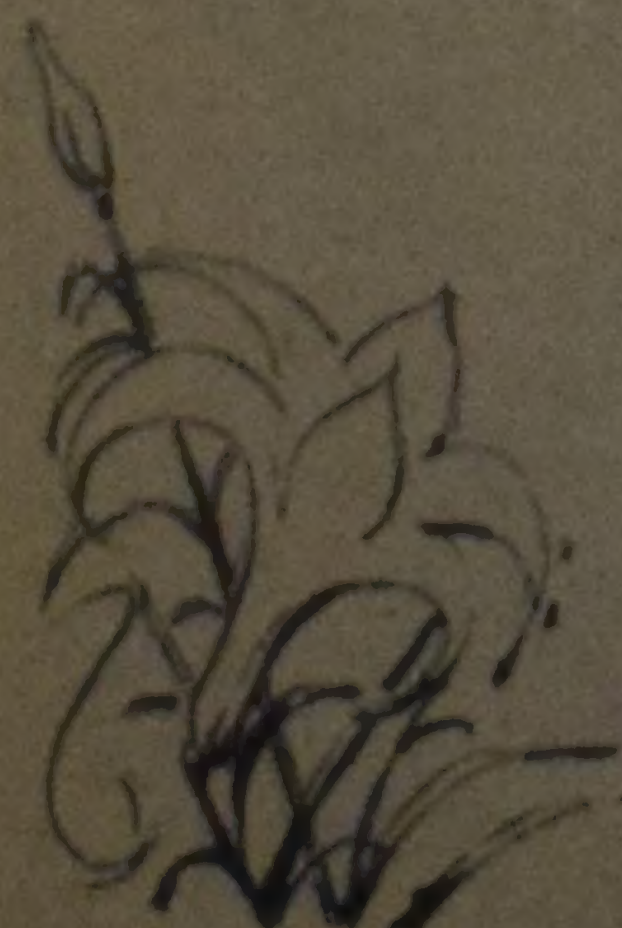
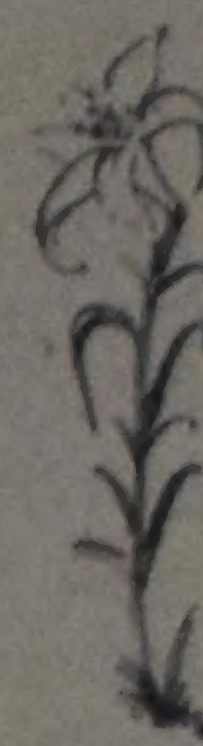
With brightest gem in glory our great High Priest now stands
Prepared to yield His precious soul into the Father's hands
"Father, I commit my soul to Thee," the One Who gave it birth
Commend it to Thy loving hands, Thou knowest well its worth.

Lay down my life for sinners that I might freely give
My blessed ones eternal life fore'er with me to live
This having said, most willingly before the gathered host
Christ bowed His head, breathed, out His soul, and so gave up the ghost.

What pen could paint that picture, what tongue describe the scene?
Christ's eyelids closed in death, His countenance serene.
Earth quaked in mortal terror, her mighty rocks were rent
Saints bursting forth their tombs to Jerusalem were sent.

God tore the temple veil in two, beginning at the top
Old testament rites were ended, old ceremonies stopped.
The former things had passed away, behold all things are new
Holy of Holies opened wide, exposed for all to view.

That all who will may enter in who at Christ's riven side
Drink of the fountain of His life and have His blood applied.
Now tell the gospel story, whoever will may come
Who takes Christ in, the Lord takes in; heaven is yours through God's dear Son!



World Missions Update

Bishops urge uranium moratorium

REGINA, SASK. (CCP) — The Roman Catholic bishops of Saskatchewan have declared they are opposed to further development of the province's uranium deposits until a number of basic questions are answered.

In a recent letter to Premier Allan Blakeney, the prelates said they were concerned over planned major expansion of uranium mining and milling. Canada has an estimated 13% of the Western world's uranium deposits, and recent discoveries in northern Saskatchewan are among the most important finds in Canada.

"We are aware of the potential energy supply which uranium could generate," the bishops said, "and we are aware of the beneficial effect the mining of uranium would have on the economy of the province. However, there are serious questions which remain unanswered."

The bishops listed four problems that they said must be solved before the uranium industry is expanded in the province: Discovery of a satisfactory way to deal with nuclear waste; Guarantees that uranium mined in Saskatchewan will not be used for nuclear weapons; Over-centralization of population and power, and additional security needs "in a society which is already too fearful and too restricted"; Exploitation of the citizens of northern Saskatchewan, who "are not enough in control of the political machinery of the north to respond to the gigantic advances of southern industrialization."

Teachers may require religious training

EDMONTON (CCP) — Teachers hoping to join Roman Catholic Schools will be well advised to take some university credit courses in religious education, theology and catechetics, regardless of their area of specialty, if the school board approves a motion that was presented at their regular meeting December 5.

The motion, tabled until next month to allow time for the administration to prepare a report on the matter, was presented by rookie trustee Barry Cavanaugh.

It would require that the system give priority to teaching candidates with credit courses in religious education, theology and catechetics, no matter what their area of specialty is.

The three-part motion would also require such a hiring policy to be widely publicized especially at the various university education faculties, and would have the school board stipulate the courses to be recommended by the Alberta Catholic School Trustees Association are a minimum requisite for all teachers starting with Edmonton Catholic Schools.

Trustee Cavanaugh said he felt frustrated about the tabling of his motion. "We all know the background of this issue; it was discussed all through the election campaign. 'I really don't think we need to wait a month for a report from the administration.'"

There was some question whether the motion would be considered at all Dec. 5, since it had not been distributed to other trustees in advance, as required by parliamentary procedure.

by Rev. Ralph Heynen

PASTORAL COUNSELLING

At this time of the year we commemorate the resurrection of our Lord. In times like these we face many things that are cause for considerable concern. There are problems that face our land, there are problems that we face as individuals and it's going to make all the difference in the world how we accept these circumstances and what attitude we take towards them.

I find that there are a lot of people who take an extremely gloomy and hopeless attitude towards life. Possibly I meet more people like this than the average person does due to my work, but I've seen several people who take such a gloomy, hopeless approach towards everything that surrounds us today and sometimes it almost seems so difficult and the problems seem to be so overwhelming that people begin to say, "Is there any hope at all?"

It all depends on what approach we are going to take because when some people look at life they see all of the problems, difficulties, hardships, and they fail to look beyond all this, and as a result they say, "It's hopeless", while other people may have problems that are just as big or maybe bigger, but they can see through it and they can see that there is hope.

Karl Menninger, the famous psychiatrist, expressed the thought that hope is an awareness of unconscious wishes which, like dreams, tend to come true. In the literature and art of the world the same thought has often been expressed about hope. The ancient Greeks didn't think too much of hope. In fact, they didn't think it was a good thing at all because it was like wishful thinking and they illustrated this by means of a frail figure of a girl who is trying to pluck music from a lyre which has only one string left. Normally, a lyre has seven

THOUGHT FOR THE WEEK

The Apostle John says, "Beloved we are God's children now, we don't know yet what we shall be, but when He shall be revealed we shall be like Him for we shall see Him as He is." And then He adds these words, "Everyone that has this hope set on him, purifies himself even as He is pure." This is the hope we need.

strings, but six of the strings are broken and she wants to find a tune out of that one string — it seems so hopeless.

We find a lot of this same kind of thing today. When a person is seriously ill, people will say, "Well, all we can do is hope." There was one person who was rather seriously ill and somebody said, "Well, you can always keep on hoping", and he said, "Am I really that bad, that all you can do is hope?" When people go into moments of depression or when they have difficulties that they cannot sustain in life, they give up hope.

The Christian hope is a singing assurance that it's God who rules the world and that He rules this world well and that things are not going to end up in a hopeless mess but that we can see that there is victory and that there is hope. I think the question that we are going to have to ask ourselves is, "What do we really want out of life, what are we really looking for, what are our goals, our aims, our dreams, what is the hope that we have for life?" And isn't it true that a lot of people are dreaming about the future in a very unrealistic way?

You often hear people talk that way about life as it will be some day and as you look at it from that standpoint you lose sight of what it is today. The

The christian hope

emphasis of the victorious Christ and the message that lies beyond Easter is the one that speaks of greater things, of the things that we can dream about because we know that they will come true. Dr. Norman Vincent Peale tells a story in one of his writings about a lady who was in an automobile accident and lost one of her feet at the ankle. So he went to visit her and he expected she might need to be cheered and comforted because she was always a very active person. She had always been busy and had been somewhat athletic and when he came to see her she smiled and said, "Isn't it wonderful that I still have both my eyes so that I can read, I have both my hands that I can do many things and the Lord spared my best foot, the foot that I always put forward."

This is a hopeful attitude, this is the kind of approach that you like to see towards life. The Christian hope helps us to see life that way, that we don't sit back and mope about the losses that we've had but we can see the brightness that shines through it all and find it much easier to bear. We don't go down to defeat but then we can take life as it comes and see that somehow or other that as we fight life's battles we are going to win the victory. We may lose a battle now and then but the war is to be won victoriously.

That was a gloomy group of disciples that stood around the cross on Good Friday.

They thought he was the one that was to redeem Israel and now their hopes were dashed to the ground and they mourn and they weep but on Easter Day when they met Christ and when they finally fully realized that He was really alive again, there was a new life in them, a life that they too would share and they were filled with a greater sense of hopefulness and since they had that challenge of hope, within a few short years they accomplished the task of spreading the Gospel around the world. I wish that we had more of that spirit today.

The energy that flows from Easter is a boundless energy. The spirit of optimism that comes from the risen Lord enables us to walk firmly and steadfastly forward even though we have steep mountains to climb and difficult valleys to go through. It's the man who thinks constructively and positively that gains the victory, and the defeatist and the pessimist, the person with the long face, is a loser in life. I would like to call all of us to be on the winning side and we will be that way if we can experience the joy of Easter in our own hearts; that we do not think of Easter as an incident that happened 2000 years ago and it has little effect on us today, but it's that spirit that built the church of Christ, it's that spirit that redeemed a sinner from that mire of sin, it's that spirit too that enables us to fulfill the high calling that is ours as Christians but it should be more real to us also in our everyday living.

When you think of the things that you have talked about today or yesterday, how many remarks have you made which spoke of hopelessness? How often have you talked in terms of things that seemed as though "Well, what can you do about it; after all there's nothing you can do." The spirit of Easter should flood our souls and enable us to live victoriously, positively, constructively, and I think one thing that helps us is to live with a greater sense of enthusiasm, with more intensity in our lives. Paul and the early disciples, the leaders of the church, the men who have been active in building the Kingdom of God, even in our generation, are men who are filled with a sense of victory — they are winners and they refuse to be losers! With Christ we too can win the victory.

Quebec: Is there a word from the Lord?

by Martin D. Geleynse, Minister in the Montreal Christian Reformed Church.

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Some time ago in "Faith Today" one of the prominent evangelical leaders in the province of Quebec, Fernand St. Louis, made the statement: "Separatism is no sin". The question is, is that true? And if it is, does that imply that christians should support the separatist movement? Should christians in Quebec then vote "Yes" in the upcoming referendum?

How does one articulate a christian perspective on this issue? Does Scripture say anything about the issue of Canadian unity, and if so, what does it say?

These are burning questions and it is a disturbing thing that so far no such answers have been proposed, at least to my knowledge. Does that mean christians in Canada are not concerned about what is taking place? Not as christians that is? They probably are concerned as members of political parties, although our present political parties in Canada do not seem to have been given much wisdom in the matter either.

What should be of most concern to us, it seems to me, is, that if we hear any arguments at all in connection with this matter of separatism, they are of a thoroughly materialistic nature. Christians do not seem to be able to approach the issue from any other but a capitalistic standpoint.

"It will not work", it is said. "Quebec needs the equalization payments too badly", or: "If Quebec separates it will never be able to survive, for no business will want to invest in Quebec anymore", or "Unemployment will soar and the labour unions will never put up with it", or: "It will kill the Maritimes; they will never be able to go it alone".

Others say: "If they don't like it, they can go. Quebec is a bottomless pit anyway. We are better off without them. Good riddance, I say! Look at the drain Quebec is on our economy now. The federal government is trying to buy Quebec's favors at the cost of agriculture in Ontario."

But is that really all we can say as people who live by the Scriptures? I

fear that we might lose Quebec by default, and unless we get serious and listen to and answer the arguments coming from Quebec, some day we may wake up and discover to our dismay, that Canada is Canada no longer. Is there anyone to pick up the challenge?

Is there a word from the Lord?

The following is intended to offer an attempt to formulate a christian reaction to the matter of separatism as we are confronted by it in regard to Quebec in Canada. Canada is an alliance of equal partner provinces, concerned about maintaining and preserving their own character and purpose, and yet ready and willing to cooperate where this is desirable and feasible for the purpose of mutual help and assistance.

Canada does indeed offer a fascinating and laudable experiment in peaceful coexistence and cooperation between different nationalities, races and interests, who have covenanted together.

This, I submit, should appeal to christians, who have grown up with the Scriptures and who cannot help but recognize that this Canadian model and ideal comes rather close to the biblical picture of mankind, as it was intended by our God to live together in peace and justice. Biblical justice is there where people give each other their rights and act the way they may be expected to, on the basis of the covenant in which they are bound to each other. In Confederation, different nations and languages and cultures have come together and promised each other cooperation and mutual assistance and respect.

Christians, it seems to me, can hardly do anything else, but wholeheartedly support such an effort. Christians therefore must be expected to be strong federalists. Today this means that they should express themselves clearly and without hesitation pro-unity and against Quebec separatism.

However there is more to it than this.

A covenant presumes the good and honest intentions of the partners to the covenant. In this sinful world such an

assumption becomes doubtful, to say the least. There is much reason to doubt the honesty and sincerity of at least some of the partners to this covenant of confederation, which we are discussing.

If such a covenant is made between individuals, the partners should be willing to suffer rather than break the covenant, cf. Matthew 5:38-48. But can it be said, that this equally applies to communities of individuals, like provinces? Not to the same extent, it seems to me. A province bears responsibility in different directions. A province and those who govern it are responsible to its partners in Confederation, but also to its own citizens. And so it becomes a matter of priorities, when it comes to the question, to whom Quebec has a first obligation. It is very clear that the Parti Quebecois answers this question in its own way. And their answer is in itself not dishonorable. Which is as much as saying that separatism is indeed not necessarily a sin. It depends on your priorities.

Now the rest of Canada will have to give an answer to the same question to be sure: Have we honestly and fairly lived up to our part of the obligations towards our partner(s) in confederation? Although the Parti Quebecois doesn't have much of a problem with this, I find it difficult to answer this question. The answer becomes even more difficult for those who do not really know what happened in 1867 and what exactly is the nature of the pact that was made in Confederation. It is therefore of first importance, if we want to be fair and intelligent in this matter, that we go back to the history books and read up on what really took place.

In 1867, the Canadian Confederation was brought to life to prevent the separate partners from being overrun and swallowed up by their powerful neighbor. It was first of all a defensive move against the United States, I believe. There is therefore nothing wrong with a statement, which says that we are Canadians, because we did not and still do not want to be "Americans".

Positively the two partners in confederation, the English and the

French, gave each other the promise that they would respect and defend each other's rights in culture, language and religion. It was indeed a beautiful experiment in peaceful coexistence and cooperation.

Renegotiation

According to the Parti Quebecois, the English partner has never lived up to its part of the Confederation agreement with any kind of integrity, and many efforts to rectify this situation have failed. They now feel no longer bound by their promises in the agreement. They are very emphatic in saying that it has not worked, and they want out. This is in itself an honorable decision.

English Canada therefore owes its partner a sincere answer to its accusations, and one thing is certain, history shows that there is much to support the accusation. There are three options offered to us. If I see it clearly: Either English Canada will recommit itself to the original pact of confederation (which the federal government would like to do, if I understand Mr. Trudeau's position well), or English Canada refuses to reconsider and sticks to its guns. This will undoubtedly lead to separation (this is the "solution" of the Parti Quebecois). Or, and this is a third option, both partners will have to sit down at the conference table and renegotiate confederation all over again in a very drastic constitutional reform. This is the christian solution, I believe.

If christian Canadians want to be their brother's keeper in all sincerity, they must begin by giving an ear to the arguments of Quebec, and accept them as far as they are legitimate and valid, in the light of the original confederation agreement. Because these legitimate demands, in the light of the present historical situation in Canada, are unrealistic and therefore unjust, christians in Canada should become vigorous promoters of constitutional reform.

But christians may not write Quebec off, shrug their shoulders and say: "Let them go, if they do not like it anymore! I don't care". For we are our brother's keeper.

Canadian unity involves all ethnic groups

by Richard Priestman

Mr. Priestman is executive director of the Multicultural Association of Fredericton, N.B.

The Multicultural Association of Fredericton, N.B. has a membership representing 24 different ethno-cultural groups in the Fredericton area. Its main purpose is to facilitate communication and harmonious relationships between people of different ethno-cultural backgrounds — to achieve unity in diversity. On behalf of the Association I wish to submit the following statement and recommendations.

Without Quebec, Canada cannot exist as it was in the past or as it could be or ought to be in the future. For this reason the Association recommends that the Government of Canada do all that is necessary to accommodate

Quebec within Confederation. The future renewed federalism ought to be permanently acceptable to the overwhelming majority of French-Canadians throughout Canada.

The Association, while wishing French-Canadians and English-Canadians the fulfilment of all their just and legitimate aspirations, is nevertheless dismayed by the predominantly bi-cultural composition of the Federal Task Force on Canadian Unity, as, without Canadians who are neither of French nor British extraction the impression is given that the unity of Canada depends solely on a French-English compromise. The Association considers that such restricted or bi-cultural rebuilding of Canada will, in the long run, be detrimental to the much needed unity in this multicultural land. The exclusion of the 1/3 of the population, of neither French nor English heritage, will only jeopardize

real national unity for decades to come.

The Association therefore recommends that the "other" Canadians be justly and adequately represented as candidates of all national political parties in the next federal election. Only by such long over-due representation in parliament can all Canadians participate in the deliberations which will, hopefully, create a better Canada.

The Association also recommends that the Swiss example and experience of harmonious multicultural co-existence, in democracy and prosperity, be considered in the proposed drafting of a new and viable constitution. It further recommends that future constitutional documents be ratified by means of separate referenda or plebiscites in order to achieve consensus of all ethno-cultural groups.

The Association does not preclude the potential usefulness of having a

coalition government following the next election — a government with one, single non-partisan goal of making all Canadians feel at home again for many generations to come. A united cabinet representing all Canadians might be the best to lead a country seeking such unity.

Finally, at the risk of being repetitious, the Association insists that in the interests of all Canadians, politically under-represented ethno-cultural groups in Canada be fully admitted to national decision-making bodies at all institutional levels. It is only through such political parity of all Canadians that the official policy of multiculturalism may finally have the meaning which it rightly deserves. Without this political dimension to multiculturalism all the lip-service to "equality of opportunity", "participatory democracy" and "just society" will just be an oral exercise in demagoguery or hypocrisy.

Reading the bible at home as a family

In our Reformed tradition we read the Bible at meal times. This is more important than most of us normally realize for our parental obedience to the Lord.

There are all kinds of external pressures today, in our hurried, secular world, that work against our keeping this good habit going. But there is also an internal bug that can ruin Bible reading at meal times: not having a Reformed idea of what the Bible really is, and not knowing so well how we are to read it so it doesn't become a formality I'd like to explore this problem we all face every day.

Reformation Focus

We grownups need to become like children again and remember that the Bible is God telling us a story. The Bible is the true story of the Great Deeds of God, as Herman Bavinck put it (*Magnalia Dei*), telling us what the Lord wants generations of men, women and children to do in response. S.G. de Graaf highlights the same point: the Bible is the story of Jehovah as the Covenant One revealed in Jesus Christ who calls us to be his special people and to act like his adopted kids.¹ The Bible is about God's provident rule over the world and especially about his leading his people on to deliverance from sin and misery to a rich life of praise. The Bible is not about men and women, with God also in the picture.

The Bible is not about Joseph and his brothers, telling us we should act like Joseph did, and then God will reward us. The Bible is not about Saul and David's fighting one another, meaning that you and I must respect the government even when they visit witches. The Bible is not about the little Jewish girl in the house of Naaman or about Zacchaeus up a tree. But the Bible is telling us how God provided for his people through Joseph's faithfulness, how God cursed his people through the vanity and sin of Saul and David. The Bible is telling us about what God did for heathen Syrians through Naaman's servants and Elisha, and is pointing up to Christ's compassion for an apostate son of Abraham, Zacchaeus. This difference in focus is the difference between an understanding of the Bible by a church of the Reformation and an unreformed conception of the Bible.

We parents are called upon to give our children a sense of the fact that God, the Covenanting God, is talking to us in the Bible. God said, "Let there be sunlight and moonlight and twinkling stars; let there be worms and bugs and creepy crawly things. And I will take care of you better than I take care of the butterflies and flowers; so obey me, my child...." "Wow! Is that

what God is like!" exclaims the child. That would be a Reformed way of reading the Scriptures. But one should not read the Bible with the focus: "Dare to be a Daniel, dare to stand alone, etc." or "Don't ever deny Jesus, as Peter did, three times in a row." That is not a Reformed way of reading the Bible to your children.

If we treat the Bible like "lessons on how to act" — even if we come up with good lessons — it never has the punch of hearing God speak to us in his book, telling how he moved and moves among real people like us. And then one has lost the Reformed focus that rivets one's ears and eyes upon God's covenant-keeping, gracious judgements and deeds, with their focus in Jesus Christ.

One continuous, true story

We grownups also have to let it sink in that we need to learn to read the true story of the Bible to our children as a story, as a narrative, as a single book that starts with Genesis 1 and goes on to the last chapter of Revelations. The Bible is a whole. If you pick up a novel and read pages at random you cannot expect to get the point of the book. So, too, you cannot read the Bible properly without the

whole story in the back of your mind when you read certain chapters.

Early christian pioneers in Canada, especially on the plains (where there are so many Bible colleges), learned to read the Bible as a story book. During the long, lonely nights they would read it for hours, leafing through it to look at pictures but also listening to the story of God's Way with his Old Testament people, of Jesus' ministry on earth, and the results of Pentecost in Asia Minor and on into Western Europe.

Early Canadian Christians did not read the Bible to find proof texts for arguing whether supra- or infra-lapsarian doctrine was more orthodox. They did not read the Bible like a manual of texts to do personal evangelism. (I'm for documenting doctrines as well as catechism with Scriptural study references, and I believe a mature Christian will know his Bible well enough to have passages on the tip of his tongue when conversing with unbelievers. But one should not use it like a machine gun, the way many sects do.) Early Canadian Christians read the Bible like a continuing story, and all the pieces were fit into the one narrative fabric.

I believe that the Bible is

Holy Spirit-edited for us with the continuing story character as most fundamental. And we should begin to open up the Bible to our children that way. My parents read to me from the Bible story book before I went to bed, and they read the Bible to us later at the table too, as one long, true story. That means that if we, as parents, want to lead our children into the Bible story — and don't have hours on end to keep reading it through to them — we need to know the key passages that hold all the details together.

For example, it helps to know that the point of Genesis 37-50 is made in 50:20. You can read the 40 chapters of Exodus and the 27 of Leviticus as a story only if you know that Exodus 19-20 is the crux, and that Romans 3:1-2 gives you the proper glasses to see that all these regulations are not like traffic laws and parking tickets but are meant as God's hedges to keep his children on the right path so they don't get hurt. When we read Numbers and Deuteronomy as a story it helps to know that those books are summed up in Deuteronomy 33:26-29. Also, one simply must realize that the whole rest of the Bible leans on these first five books. If one does not know or love

this section of the Bible story — how God selects a people to live out his Will — it will be hard to understand the rest of the Bible fully and well, like pretending to grasp a novel if you leave off the first twenty chapters.

So far I've listed two points about reading the Bible. We must read the Bible (1) so that those listening say, "That's our heavenly (Covenanting) Father talking!" and (2) so that listeners experience passages as sections of a literary whole, simply because God's Word is a unified book.

A home is not a school and it is not a church and it is not you, all by yourself. A home is a home. In a family-home setting the Bible should be read differently than in a schoolroom Bible-study, and differently than in the official church service. The Bible is always the Covenant God telling a true story — at home, in the school, on the pulpit, in your own room. But in each of these different settings the cast of its reading should be different.

Bible reading for children and to children *at home* should be predominantly an imaginative reading by parents as (true) story tellers. It must seem to be natural and unstudied, as if you are recount-

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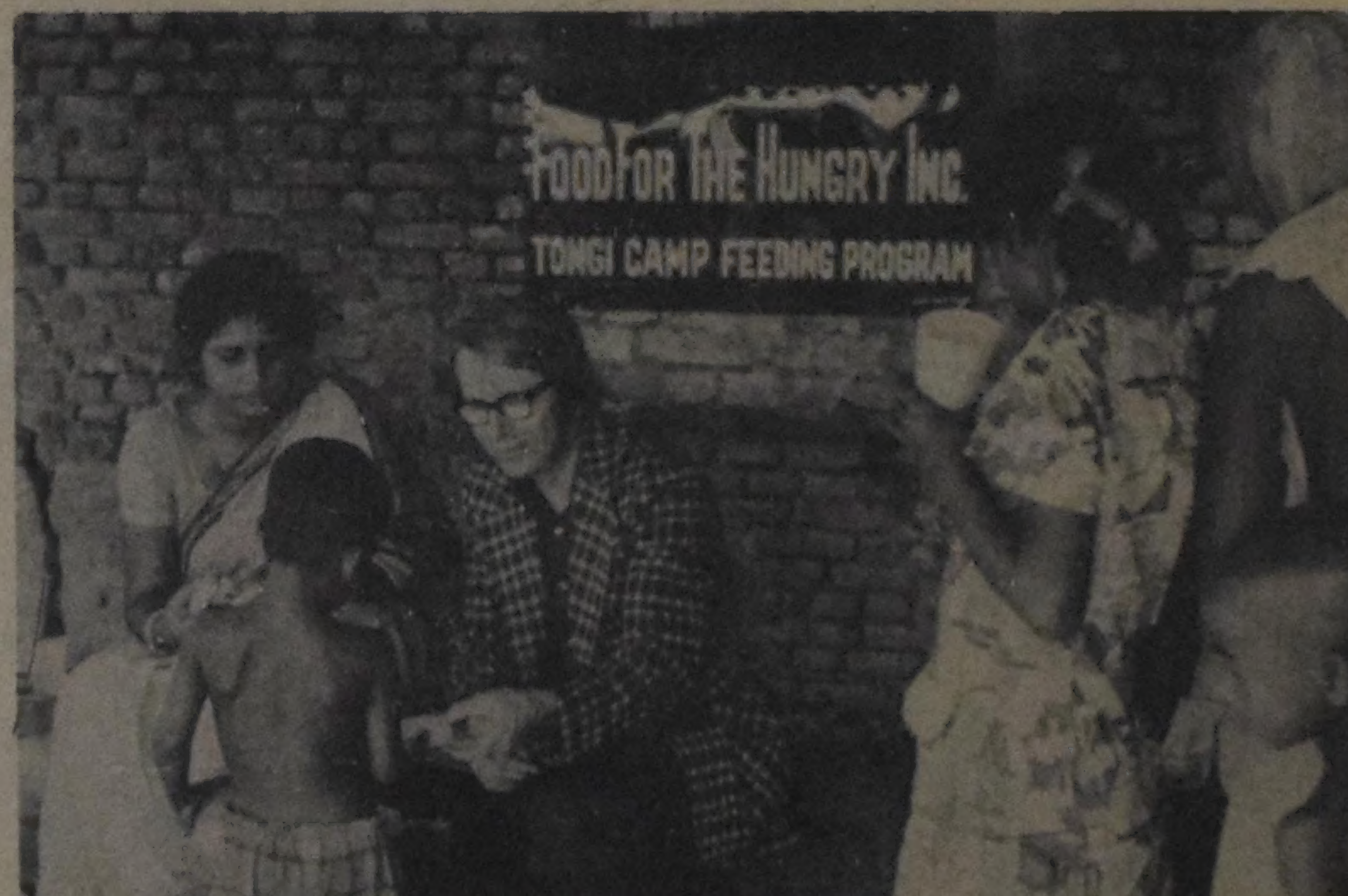
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ing what once happened. Bible reading at school (depending upon the age level) is rightly a studied reading, where the teacher deepens the students' reading with literary analysis and historical ordering (like synchronizing the kings and prophets and outlining Paul's missionary trips) and study of doctrines, because school is all about studying things.

Bible reading at church is the most important activity in the service. Scripture should be specially spoken and heard there to be convicting of sin and assuring of forgiveness. And each of us adults and our children need to be encouraged to face Scripture with God all alone and to learn there to wrestle with God's written Word so that we gain a thorough, heart-seared mastery of its true story passages.

It is worth asking whether we have been one-dimensional in our method of reading the Bible, always "studying" it like the street map of a foreign city, without ever being able to walk through it like a neighbourhood we know thoroughly. And it is worth remembering that the meal table at home is not a school desk nor a pulpit: it is a family meal table surrounded by children.

Things to remember

I think we parents need to be prepared ahead of time to read the Bible to our children in a story-telling way (again, depending on their ages). I have a few suggestions:

1. Parents have to know a lot more about the Bible passage they read in a simple way to their children, so they can fill in historical details, emphasize what is important, cut off irrelevant reactions, and focus on the main thrust of the passage — in the light of the whole Bible.²

2. Family Bible reading should be predominantly playful, imaginative, a story-telling in everyday language that arouses wonderment and interest (giving information too, yes, but in a narrative context so the children get the sense of a continuing true story of God's activity.) Bible reading at home should come through like an epic or a ballad or a historical narrative. And we parents must learn to be freshly surprised about what God says to us in the Bible, to hear it like a child with our children. God used a she-ass to correct Balaam! God wanted David's Psalm 51 in the Bible! Christ called the religious leaders tombstones! We must get the Bible to live for our children — not fictionalizing or dramatizing it. We must let God's amazing doings with Jonah and Paul on the road to Damascus and God's dictating Leviticus 19 to Moses come through without tying it up into neat, dogmatic packages at the supper table.

We must let the whole panorama of the story work deeply into our children's consciousness, and tell it to them in a natural, contemporary idiom.

3. Family Bible reading needs to be a very settled habit so that it fits in as a normal part of the meal rather than seeming like an extra chore. Getting the right habit-expectation among children is hard, but a good meal helps the Bible reading to go better, and good conversation at a meal gives a more lively sense that the Bible reading will be interesting. A good Bible-reading can save a mediocre family get-together. That is,

reading the Bible to one's children is part of a larger life setting, and one can develop the home setting as well as learn to be a true story-teller.

4. The Bible passage read will never come through to our children as the Covenant God speaking directly to us, as something important for us as a family, as something to be newly discovered, if it is not that to us parents. There are no clever tricks. If one reads the Bible woodenly or like a distant document or like so many verses that we have no idea of how they all hang together, that is the way it comes through to our children.

My own parents gave me Exodus, Judges, Proverbs 22, parts of Isaiah, Romans 8 and other passages. We need to have certain favourite passages too that will light up our children with excitement because they are so terribly rich and meaningful to us. Then we will be obeying the first paragraph of Psalm 78 and will be living with Psalms 127-128 as parental children of God.

¹Verbondsgeschiedenis [1936] first part recently translated by Elizabeth and Evan Runner

as *Promise and Deliverance* [St. Catharines, Ontario: Paideia Press, 1977].

²Although S.G. deGraaf is a little too Christological in places [e.g. there is no biblical evidence, I think, for making Solomon a type of Christ] *Promise and Deliverance* is good help in preparing one to read the Bible in a Reformed, story-telling way to children.

by Calvin Seerveld
senior member in Aesthetics,
Institute for Christian Studies,
Toronto, Ontario



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READERS ASK:

"I have been reading many of your articles in the Calvinist Contact with great interest. My husband and I would like to arrange a will, but we don't know how to go about it. Is it possible for someone from CSS to come and see us?" -V.I.

Yes, it is very possible and I would like to come. CSS provides as one of its important services private counselling at home (or at our Toronto office). Together we discuss the basic ingredients of making a proper will, including discussions about guardians, executors, and leaving property in trust for the care of children.

We also discuss the various responsibilities a person may wish to adopt towards charitable causes, and the best ways to include them for gifts, if any, in a will. Usually conversations will include insurance, RRSP's, RHOSP's, pensions, investment, and other stewardship matters, because these can all affect the decisions made in a will. This counselling service is free of charge and free of obligation; simply write CSS.

We read the article on "A Guardian For Your Children" [C.C. Jan. 20]. In it one sentence disturbed us: "If the children are Canadian citizens, a person living outside of Canada cannot be appointed". This concerned us because we had discussed this with our lawyer and he informed us that it would be permissible to have an American relative act as Guardian for our children. -V.C.

We should first clarify that no one can really appoint anyone as guardian whether one has a will or not. The court makes the appointment. This is not a totally strange concept when we consider that even while parents are alive, courts have certain rights to take children from parents who do not adequately provide for their children or who abuse and endanger their children. A similar base of law is also involved in the adoption laws, foster parent laws, and divorce and separation laws under which the best provision is made for the children. In 99% of the cases, the court appoints the persons recommended in the will (or in a separate letter).

The original statement, which was based on a lawyer's advice, seems to be too strong. Four additional lawyers were asked for advice on your letter. They generally agreed that there is nothing in the law which would prevent a judge from awarding guardianship to persons living outside of Canada. However, they also agreed that a wide variety of problems could come up. Here are a few samples: The foreign government may not allow the children to immigrate. The immigration, if permitted, could take a long time, an unfortunate circumstance in an already tragic situation.

The local court may or may not decide it cannot rule on the application since the application comes from foreigners. If the court appointed non-residents as guardians, and the children left the country, the court would have no further control over the guardianship which it gave. The court may not want to place itself in this position. If the funds for the care of the children are kept in trust, there may be tax difficulties regarding the payments to the guardians. Family Allowance is not payable outside of Canada. Probably the largest consideration is an evaluation of the effect a move to a foreign country with a different environment, weather, culture, (language), educational system, would have on the children.

In conclusion, if you are sure there are no Canadian residents who would challenge your suggested guardians in the courtroom and who could make a good case for being appointed guardians, then you could nominate your U.S. relatives.

A suggestion made by several lawyers is to nominate your Canadian trustee as guardian, in your will and instruct your trustee by separate letter and verbal agreement that he/she should take the children to such and such a family outside of Canada for their care, and upbringing.

Readers are invited to send in questions directly to Christian Stewardship Services or to Calvinist Contact, CSS, 455 Spadina Ave. #210, Toronto, Ont. M5S 2G8.

Save on taxes now and later

Dear Sir:

Please allow me to comment on Mr. Houtman's remarks about R.R.S.P.'s (C.C. Feb. 24). While I fully agree with most of his comments, I have to disagree with the suggestion to put the first \$10,000 or so in a G.I.C. "because the first \$1,000 of interest income is tax free".

Although it is true, the first \$1,000 of (private) pension income is tax free as well, and so one can save the tax now, and not pay it later. But it only works if the plan is registered i.e. a R.R.S.P.

Since these provisions apply to the spouse (in most cases the wife) as well, and are transferrable, the R.R.S.P. becomes even more attractive if the wife was not gainfully employed during the marriage. It may be hard to convince Revenue Canada that

the money did not come from the husband, and the interest could be taxed back to him.

Not so with the R.R.S.P., this is one of the few chances a husband has to escape the tax now, and NOT pay it later. Even if the wife has a taxable income from R.R.S.P.'s it is taxed to her, at a lower rate than if it were on top of the husband's income.

By saving on taxes now and later, this could leave money for support of Christian causes in both cases, which would otherwise have gone into the Government and spent in ways we do not agree with.

In the interest of accuracy, I trust you will publish this letter, so that our readers will know the facts which may not

be known to all.

Robert Anes
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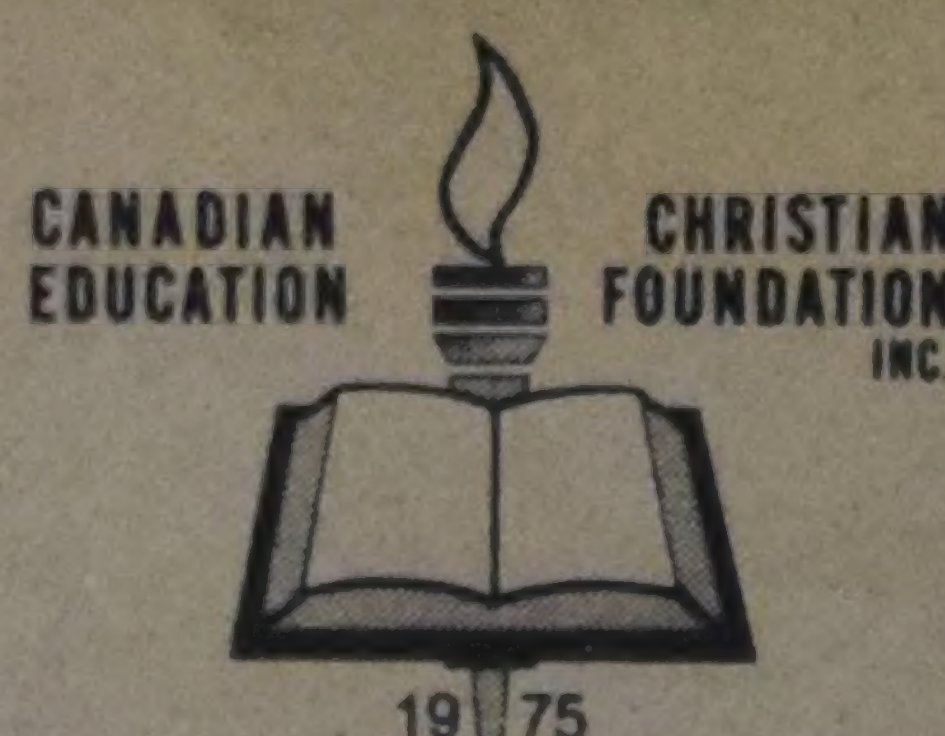
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Ons belijden

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Sommigen hebben dat "hetzelfde zeggen" opgevat als een hetzelfde zeggen als andere mensen en het kan zeer zeker ook in die zin worden gebruikt en uitgelegd. Maar ik geloof dat er in de eerste plaats in moet worden uitgedrukt dat de kerk hetzelfde gaat zeggen als God.

In onze belijdenis spreekt de kerk God na. Daarom hechten we ook zo aan die belijdenis. En we zeggen: die belijdenis is in overeenstemming met het Woord van God, en u kunt alleen van geloof aan die belijdenis ontslagen worden als u op grond van de Bijbel kunt aantonen dat de kerk in een bepaald geval de openbaring van God verkeerd nasprekt. Nu het is in de geschiedenis der kerk slechts een heel enkele maal voorgekomen dat de kerk in haar officiële vergadering de belijdenis heeft gewijzigd. Zover ik weet is het in de geschiedenis van de "drie formulieren van enigheid" slechts één of twee maal voorgekomen dat er een wijziging plaatsvond. De kerk belijdt en heeft dat belijden gekristalliseerd in enkele belijdenisgeschriften. Daarin geeft de kerk antwoord aan God. Hij heeft Zijn waarheid geopenbaard, en de kerk respondeert.

De S.G. DeGraaf, wiens lezingen over de kerk ik als student bijwoonde, legde daarop grote nadruk. Hij wees, wat Dr Kuyper ook al gedaan had, op het tweerlei doel dat de kerk heeft met haar belijdenis. Naar binnen moet de eenheid van de kerk worden bewaard, en de belijdenis moet zo onder woorden worden gebracht dat alle gemeenteleden het volgen kunnen en er geen moeite mee hebben om hetzelfde te zeggen. En naar buiten moet de kerk belijden tegenover de dwalingen van de tijd, waarin de kerk leeft, de waarheid Gods naar de Schrift.

In het eerste geval om de eenheid onder de gelovigen te bewaren kan gevraagd worden: wat is uw enige troost in leven en sterven? hoe helpt de wetenschap van God's schepping en voorzienigheid ons? waarom wordt u een christen genoemd? wat nut ons de opstanding, de hemelvaart van Christus? Naar buiten worden er geen antwoorden gegeven die met de eerste persoon enkelvoud beginnen of te maken hebben, niet ik en mij, maar wij, met elkaar tesamen, belijden. En u hebt het al begrepen, het zijn in beide gevallen: geloofsbelijdenissen! Het is een belijden door het geloof. En het wordt gedaan in aanbidding. De aanbidding staat immers naar Paulus' woord in 1 Kor. 10:31 (eten en drinken, alles ter ere Gods) in ons gehele leven voorop! En zeker, zegt de Graaf: in de eerste plaats bij die hoogste daad in ons leven, nl. het belijden van Gods Naam. En zo vervolgt hij: "dat er in het belijden der kerk in de eerste plaats aanbidding moet zijn, dat het een belijden is door het geloof. Want er is geen geloven zonder aanbidden."

Het geloof ziet altijd op tegen dat, wat het bezit, het is onderworpen aan dat, waarin het rust. Het geloof grijpt Gods trouw aan en Zijn liefde, gelijk God die aan het geloof door Zijn Woord verzekert, maar het grijpt die aan als goddelijke trouw en goddelijke liefde, te hoog, dan dat het geloof die ooit zou omvatten. Het rust in Gods trouw, maar het is er ver vandaan, dat het die grond ooit zou beslaan, het wordt veeleer door de wijde en de macht van Gods trouw overweldigd. Er is in het geloof alleen een grijpen, doordat het zelf gegrepen wordt, alleen een bezitten, doordat het zelf vastgehouden wordt. Zo ligt in het geloof altijd de aanbidding vooraan!"

Daar mochten we wel eens wat meer aan denken als we over belijden en belijdenissen spreken. Er is wel onderscheid tussen deze twee, maar er mag bestist geen afstand tussen beide worden gemaakt. Onze belijdenissen zijn, behoren te zijn en te blijven, vrucht van ons belijden!

J. VanHarmelen

Pasen — tussen de tijden

Door J.H. Velema overgenomen uit de *Wekker*.

Het moeilijke feest

Pasen is een moeilijk feest, om meer dan één reden. Het is voor velen moeilijk, zo niet onoverkomelijk om te geloven dat Christus werkelijk uit de doden is opgestaan; dat Hij, de Gekruisigde uit de dood is teruggekomen.

Enkele maanden geleden verschenen twee boeken geschreven door een gereformerd predikant, die inmiddels werd losgemaakt van zijn gemeente — drs. H.J. Zeldenrust (opgegroeid in de Chr. Geref. Kerk van Groningen) — en de gereformeerde predikant van Castricum, drs. B. Boelens Czn., respect. getiteld "Ervaring en keuze" en "Tussen mens en onmens". In beide boeken wordt aan de opstanding van Christus gemorrelt.

"De Heer is waarlijk opgestaan, is een symbolische uitdrukkingswijze, ons overgeleverd in mythische vertellingen. Door te spreken over de opstanding van Jezus voegen we niet een nieuw historisch feit toe aan datgene wat over de aardse Jezus gezegd kan worden. Het enige wat historisch vaststaat is, dat leerlingen van de aardse Jezus over hem hebben gesproken als de levende Heer." Aldus Zeldenrust.

Boelens, die vooral de bedoeling heeft het Evangelie bij de moderne mens te brengen, doet de lezer telkens vragen: wat bedoelt u? Gelooft u het nu of gelooft u het niet? Ook hier: "De 'opstandingsverhalen' willen ons de betekenis van de opstanding laten zien. Ze hebben niet de bedoeling ons te informeren over de opstanding als zodanig. De opstanding als zodanig is een

feit (geloven wij als christenen). Maar de bijbel is niet een boek van feiten, maar van geïnterpreteerde feiten". "Het gebeuren dat wij 'opstanding' noemen kan alleen maar geloofd worden. We kunnen het op geen enkele wijze ontleden en definiëren."

Duidelijk is in ieder geval bij beide auteurs dat de opstanding als feit de mist in gaat, omdat beiden alle nadruk leggen op de interpretatie, de beleving van de feiten. Niet wat er met Jezus is gebeurd, maar wat er met de discipelen is gebeurd is eigenlijk het belangrijkste.

Maar ook als we werkelijk geloven in de lichamelijke opstanding van de Here Jezus Christus blijft Pasen een moeilijk feest. Moeilijk omdat de werkelijkheid om ons heen zo zeer in strijd is met de geweldige boodschap van het

Vervolg op pag. 12



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Pasen — tussen de tijden

Vervolg van pag. 11
feit: de dood is overwonnen. Immers wij worden dag op dag en slag op slag geconfronteerd met de werkelijkheid van de dood.

Het mocht wat, schampert iemand — ik merk het niet. Hoe durft de kerk dit Evangelie toch ieder jaar maar weer te brengen en geloof te vragen? Om nog maar te zwijgen van de moeiten, die iemand in zijn eigen kleine leven kan hebben met de macht van de dood, het raadsel van het lijden, de vragen van het Godsbestuur of liever allerlei noodlottige gebeurtenissen, want het lijkt wel alsof de duivel oppermachtig is. Het moeilijke feest...

Felt of belofte?

Het is een opmerkelijke zaak dat in de nieuwere theologie heel anders gedacht, gesproken en geschreven wordt over de opstanding dan de gereformeerde theologie, luisterend naar de Schriften, tot dusver gedaan heeft.

Zo schrijft dr. H. Wiersinga in zijn geschrift "Verzoening met het lijden?": "De gekruisigde God hoort — naar nieuwtestamenteel spraakgebruik — bij de 'tegenwoordige wereld'. De levende Heer hoort bij de 'komende wereld'. We beseffen in de hedendaagse bezinning over de opstanding zowel die van Jezus als die van 'de doden' — dat we bezig zijn met 'laatste' dingen. D.w.z. werkelijkheden die nog niet aan de orde zijn en waar wij nog niet aan toe zijn. Ze liggen 'voorbij' dit bestaan. En daarom moeten we elkaar maar niet te hard vallen noch over ontkenningen noch over bevestigingen van mogelijkheid en wijze van 'opstaan'!" En even verder: "In deze wereld lijdt God. In deze wereld is Jezus tot aan het eind in doodsschrijd. Wij moeten het lijden meedragen. Maar opstanding demonstreert, dat God — gelukkig — reserves heeft. Daarom geeft zijn sympathie hoop op een overwinning van het lijden."

In feite betekent dit dat de opstanding meer belofte is dan een feit, dat heeft plaats gehad. U moet zich eens goed indenken welke gevolgen dat

heeft. Dat betekent immers dat opstanding betekent: het eigenlijke moet nog gebeuren.

Duidelijk is dat op deze wijze het feit van de opstanding wordt gebagatelliseerd. De opstanding is zo een vrijblijvende zaak — wel aardig dat er over gesproken wordt, maar niet centraal; niet beslissend; niet doorslaggevend. We zullen daarom alle nadruk moeten leggen op het geweldige feit van de opstanding.

Paulus heeft daar woorden over gezegd, geïnspireerd door de Heilige Geest, die als rotsblokken liggen in de Schrift en op de weg van de

kerk. Rotsblokken waarop ons geloof gefundeerd wordt of rotsblokken, waaraan we ons ergeren en waarover we struikelen en vallen.

Wat op Pasen heeft plaats gevonden is bepalend voor het geloof van de zondaar en voor de prediking van de kerk. Zonder Pasen is er eenvoudigweg geen sprake van enige vergeving van zonden en als Christus niet zou opgewekt zijn, dan is er eenvoudigweg geen toekomst, op welke wijze ook. Dan is er geen hoop.

Het is niet zo dat het opstandingsverhaal — ik gebruik de moderne terminologie — ons een beetje hoop

geeft dat het straks goed zal komen. Maar het is zo: op de opstanding van Christus is de hoop op de toekomst onomstotelijk gebaseerd. Aan de opstanding ontspringt de hoop — en de hoop is het N.T. geen onzekerheid zoals wij het vaak gebruiken — maar hoop is zekerheid. Zonder het feit, dat de principiële beslissing geeft, is er niets te geloven, niets te hopen, niets te verwachten. Zonder dit feit zijn wij de ellendigste van alle mensen.

Niet meer - nog niet

Zijn we er dan al? Kunnen we dan doen alsof het lijden en de dood, de machten van de zonde en de dood niets te

betekenen hebben?

Neen, dat kunnen we niet en dat zullen we niet. Maar we moeten dit alles wel op de juiste wijze benaderen en verwerken.

We zullen het niet zo mogen doen — zoals door moderne theologen steeds meer wordt gedaan — dat God eigenlijk heeft meegeleden met de lijdende mensheid. Gods plaats zou eigenlijk een condolerende plaats zijn! God is een machteloze God. Zo is Hij ons nabij en zo sympathiseert Hij met ons. Deze sympathie geeft ons hoop dat het lijden en het leed overwonnen worden. Wie het zo stelt verkondt

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Het enige wat U te doen heeft is eerlijk tegenover ons zijn.

Om het in eenvoudige termen te zeggen:

Om te blijven functioneren voor hen die het nodig hebben moet het Werkloosheidsverzekeringsprogramma niet misbruikt worden. Zij die het programma misbruiken benadelen tenslotte alleen zichzelf.

Bedenk wel dat bedrog inzake Werkloosheidsverzekering als een overtreding van de wet beschouwd wordt, en dat 85 procent van diegenen die wij van wetsovertreding beschuldigen veroordeeld worden.

Wij trachten U billijk te behandelen.

Het is onze taak bij de Werkloosheidsverzekering U al het geld dat U toekomt uit te betalen, en wel zo spoedig, beleefd en eerlijk als mogelijk is.

Aan de andere kant moeten zij die Werkloosheidsverzekeringsuitkering ontvangen eveneens eerlijk tegenover ons zijn. U dient ons dus direct in kennis te stellen wanneer U werkt als U Werkloosheidsverzekeringscheques ontvangt.

En wat U ook doet, vraag niet om geld waar U geen recht op heeft.

The Unemployment Insurance Commission and the Department of Manpower and Immigration have become the Canada Employment and Immigration Commission. For a time you'll still see our local offices identified as Unemployment Insurance offices or Canada Manpower Centres. When they're together in one location, they'll be called Canada Employment Centres.

Wij werken met mensen die willen werken.

Canada's Unemployment Insurance Program



Employment and Immigration Canada

Emploi et Immigration Canada

Bud Cullen, Minister

Bud Cullen, Ministre

Niet alleen voor oudere leden

Holland Christian Homes Inc.

Kinderen profiteren ook van een goed tehuis voor hun ouders.

Uw financiële steun is welkom! Uw hulp in de organisatie nodig!

Zendt nu uw lidmaatschap of \$10.00 aan:

P.O. Box 4127, Stn. D.,
Hamilton, Ontario
L8V 4L5

Pasen —

digd een andere God dan de Bijbel.

Hij doet aan God tekort, verkleint de macht van God en ondermijnt de feitelijke troost van het Evangelie. Het lijden is er en de dood is er nog.

In allerlei vormen worden lezers van dit artikel rond Pasen met de werkelijkheid van de gevolgen van de zonde geconfronteerd. Maar dit is de rijke betekenis van het Paasfeit: God is sterker, machtiger en krachtiger dan wij. Hij heeft overwonnen en daarom zal Hij overwinnen.

De Here geeft soms veel leed en verdriet, veel nood en dood; de keel wordt ons soms dichtgeknepen en de vragen stuwen naar boven: waarom, waarom?

Maar de Here wil ons beproeven opdat we zullen leven uit Zijn overwinning. Ons geloof moet rijpen; onze hoop verdiept worden; onze verwachting gelouterd. Is er zonder dat een andere oplossing, die troost biedt?

Ze is nog niet gepresenteerd. Ze is er ook niet, kan er ook niet zijn. Het is waar: de Opgestane Heiland is er niet meer. De vervulling van Gods beloften, het nieuwe Rijk, dat gefundeerd is in Arimathea's hof, is er nog niet. We leven tussen de tijden, maar we leven niet in de mist. Tussen niet meer en nog niet ligt niet een gat dat ieder willekeurig kan opvullen of waar we in kunnen storten om hopeloos te verongelukken.

Tussen niet meer en nog niet straalt het licht van Pasen en het schijnt in het diepste donker in de sombere raadselen van het leven; het schittert over pas gedolven graven en het geeft uitzicht op de rijkste toekomst. Het is toch beslist. Moed en kracht uit deze overwinning. Gezegendende Paasdagen tussen de tijden!

Twee Kruisen

Mijn Heiland droeg een kruis
En het was zwaar

Ik draag ook één
Maar het is licht.

Hij droeg uit vrije wil;
Ik murmureer.

Hij bad voor die Hem haten;
Ik haat soms die ik lief heb.

Hij stierf voor anderen;
Ik wil sterven om verlossing.

Hij heeft zijn kruis verlaten;
Ik draag de mijne nog.

Maar door Zijn zorgen
Kan ik het dragen.

En door Zijn liefde
Leer ik lief te hebben.

A.M.D. deVries

PERSOVERZICHT

door Carl D. Tuyl

•Het nieuws van het week-end hield zich bezig met de scherpe confrontatie in het Parlement tussen P.C. lid Tom Cossit en de regering. De regering elste bij monde van minister Blais dat Cossit geheime dokumenten zou overhandigen. Het was de opinie van de regering dat Cossit deze dokumentatie omtrent spionage in ons land, onwettig had verkregen. Er werd met arrestatie en gevangenschap gedreigd tenzij de dokumenten aan de regering zouden worden overhandigd. In de zitting van Maandag ontkende Cossit echter zulke papieren in zijn bezit te hebben, alhoewel hij natuurlijk niet kon ontkennen dat zijn informatie afkomstig was van hoog geplaatste en wel ingelichte bronnen. Cossit handhaaft zijn positie waarin hij uitlegt dat hij zijn informateurs niet hoeft te onthullen. Hij werd daarin bijgevalen door John Diefenbaker. Het was met al een uiterst explosieve situatie die gelukkig met een susser afleef. De soep werd niet zo heet gegeten als het opgediend werd.

•In Ontario en Saskatchewan werden nieuwe begrotingen geïntroduceerd. In beide provinciën moesten tabak en alcohol gebruikers het ontgelden. In Saskatchewan bevatte de begroting echter een nogal goede troost: de inkomstenbelasting werd er met maar even 9½ percent verlaagd.

•In Quebec publiceerde een tijdschrift de resultaten van een recent publiek opinie onderzoek. Het resultaat, gebaseerd op de antwoorden van 714 personen was dat 27.9 percent van de ondervraagden Liberaal zou stemmen en 26.8 percent hun voorkeur uitdrukten voor de Parti Quebecois. Alhoewel het bericht met grote koppen in de pers werd vermeld, lijkt het aantal ondervraagden — 714 — wel wat

matig om tot provinciale konklusies te komen.

•De Canadese staal industrie verhoogde haar prijzen. De prijsverhoging zal allicht worden doorgevoerd in alle produkten die staal verwerken. Uw auto en uw koelkast gaan weer meer kosten.

•De mijnwerkers in de Verenigde Staten hebben het nieuwe arbeidskontrakt van de hand gewezen. Er wordt nu verwacht dat President Carter door gerechtelijke procedures de mijnen voor een periode van 80 dagen weer op gang zal trachten te brengen. Als gevolg van de nu 93 dagen durende staking is werkeloosheid in toenemende mate te verwachten.

•In Rhodesia hebben guerilla strijders van het "Front van Patriotten" zich tot Cuba gewend met het verzoek om gewapende hulp in het verzet tegen de nieuwe regeringskoalitie. Een groep Afrikaanse landen heeft bovendien zich tot de Veiligheidsraad van de Verenigde Staten gericht met het verzoek de koalitie af te keuren. De koalitie bestaat uit drie gematigde partijen en de tegenwoordige regering.

•De vredesonderhandelingen tussen Egypte en Israël zijn op een dood spoor geraakt. Algehele of tenminste gedeeltelijke ontruiming van bezette gebieden door Israël blijft het voornaamste struikelblok in de ingewikkelde onderhandelingen. Israël beweert nog steeds dat ontruiming onmogelijk is voor de veiligheid van haar grenzen. Sadat heeft Carter verzocht om hulp in het doorbreken van de impasse.

•De Joegoslaviese president Tito, die ondanks zijn 85 jarige leeftijd nog steeds zijn land met strakke hand regeert, was in Washington om oorlogstuig aan te kopen.

INKOMSTENBELASTING: Een zaak van het leven

Iedere Canadees die in 1977 een inkomen genoten heeft boven de toegestane aftrek en persoonlijke vrijstellingen moet een T1 Individual Income Tax Return formulier insturen voor 30 april 1978. Als u nog niet een per post hebt gekregen kunt u een ophalen van uw plaatselijke postkantoor of Districts Belasting kantoor.

Het belasting formulier wordt voornamelijk gebruikt om uzelf te identificeren, al uw inkomen uit diverse bronnen op te geven, dat inkomen te verminderen door aftrekking van toegestane deducties en vrijstellingen, en tenslotte, om uw belasting vast te stellen. Het belasting formulier is dit jaar verbeterd om uw taak zo eenvoudig mogelijk te maken. Om u te helpen is bij iedere envelop een Inkomstenbelastinggids bijgesloten om u alle hulp te geven die u nodig heeft.

Het is belangrijk uw belastingformulier zo netjes en accuraat mogelijk in te vullen Ten eerste, verzeker u er van dat u al uw inkomsten opschrijft, niet alleen dat wat is aangegeven op uw T4 slip, afgegeven door uw werkgever, maar ook ieder ander inkomen dat u genoten hebt gedurende het afgelopen jaar: elke betaling voor bewezen diensten, ook al kreeg u er geen T4 slip voor; fooien en gratificaties in contanten, beleggingsinkomsten, alsmede interest op leningen aan vrienden of familieleden, inkomens uit rente, en elke gezinstoelage die u hebt ontvangen.

Wat is aftrekbaar? Bijvoorbeeld als u iemand onderhoudt in Canada (of buiten Canada als zij gelden als zijnde afhankelijk) kunt u aanspraak maken op persoonlijke vrijstellingen voor hen. Als zij buiten Canada leven moet u een formulier (T1E-NR) invullen dat u op het Distr. Belastingkantoor kunt krijgen en dit bevestigen aan uw belastingformulier, samen met de benodigde originele kwitanties.

Om er zeker van te zijn dat uw papieren keurig worden ingevuld moet u de gids nauwkeurig raadplegen. Controleer en hercontroleer uw berekeningen. Denk aan alle kwitanties en slips en post niet later dan middernacht 30 april 1978.



Revenue Canada
Taxation

Hon. Joseph P. Guay
Minister

Revenu Canada
Impôt

L'hon. Joseph P. Guay
Ministre

Vlieg met ons per charter.

14-60 dagen Charter klas tarief naar Amsterdam, voor \$339.00 vanaf Toronto

Of uw verblijf in Europa slechts 14 of 60 dagen is, U kunt nu met een gewone lijnvlucht van de KLM of CP Air op een speciaal laag charter tarief naar Amsterdam vliegen. Dit is de soepelheid waar u naar uitkeek! Vertrekken wanneer u wilt, wegblijven zo lang u wilt! En KLM en CP Air waarde en service krijgen voor charter prijs. Hier zijn de voordelen:

*Nieuw voor 1978. U kunt het KLM/CP Air tarief gebruiken of u nu voor 2 weken naar Europa gaat of er 60 dagen wilt blijven.

U kunt elke dag per CP Air of KLM vlucht vanaf de gemakkelijke Terminal 1 op Malton Airport naar Amsterdam vertrekken, of per KLM vlucht vanaf Mirabel, Montreal. Reis in een ruim vliegtuig en geniet van wereldvermaarde service.

*Uw verblijf in Europa kan zo lang of kort zijn als u wilt binnen de 14-60 dagen periode. En u kunt vertrouwen hebben in KLM en CP Air vluchten of er nu weinig of veel passagiers zijn. Geen risico's dat een vlucht wordt afgelast wegens gebrek aan passagiers.

*In vergelijking met andere tarieven kunt u besparen. Bijvoorbeeld: er bestaat geen weekend toeslag! En als u met kinderen reist kunt u zelfs nog meer besparen. Bespaar met kinderen van 2-12 met het gebruik maken van 50% van de 22-45 of 14-21 dagen excursie tarieven. En kinderen onder de 2 reizen vrij.

*Vanaf Toronto, behalve op zaterdag vanaf 30 april. Vanaf Montreal, behalve de maandagen voor 13 juni en na 12 september.

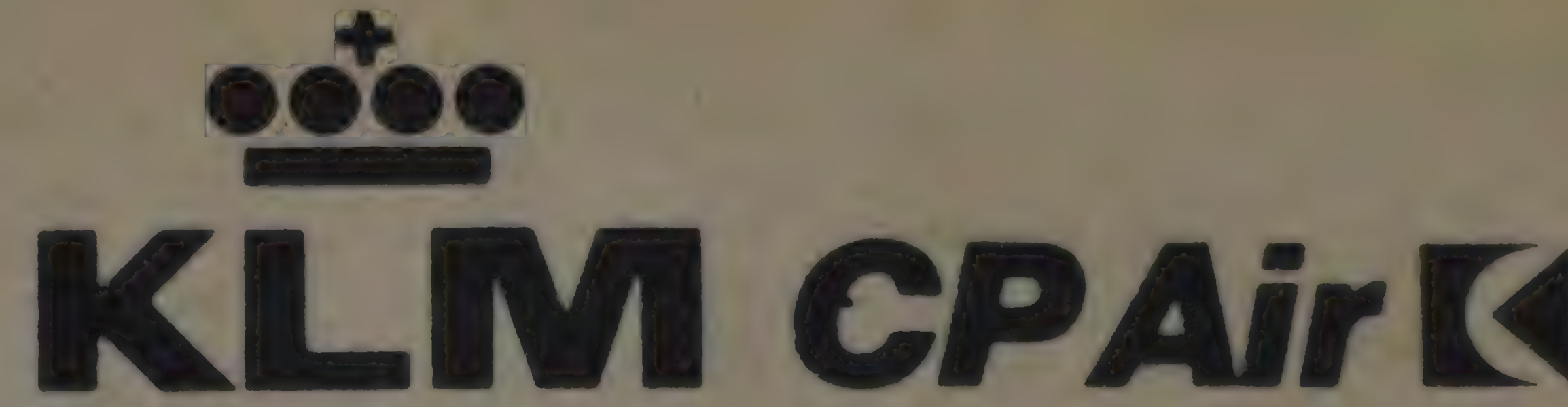
Boekingen voor uw vluchten, beide heen en terug, moeten tenminste 45 dagen voor vertrek worden gedaan. Als u boekt, betaalt u \$50 inleggeld die niet opeisbaar is, terwijl 45 dagen voor vertrek het volle bedrag moet worden betaald. Nadien is er een \$100 opzeggingsboete. Wij raden u aan een opzeggingsverzekering te sluiten. Informeer bij uw reisbureau.

De duur van uw trip (14-60 dagen) is exclusief de vertrekdag. Canadian Air Transportation Tax (Luchthaven belasting) is niet inbegrepen. (max. \$8.00 per persoon)

Echter, op enkele vluchten hebben we slechts een beperkte capaciteit. Bel een Reisbureau in uw omgeving en maak uw afspraken ... spoedig.

Bekijk deze lage Charterklas tarieven eens:		
	van Toronto	van Montreal
tot 30 april	\$339.00*	\$319.00*
1 mei - 17 mei	369.00*	349.00*
18 mei - 31 mei	389.00*	369.00*
1 juni - 21 juni	419.00	399.00
22 juni - 29 juli	469.00	449.00
30 juli - 26 augustus	419.00	399.00
27 augustus - 30 september	389.00*	369.00*
1 oktober - 11 december	369.00*	349.00*
*Reis buiten het hoog-seizoen en bespaar!		
Tarieven na 1 mei zijn afhankelijk van goedkeuring van de regering.		

En maak gebruik van Hollandse voordelige autohuur tarieven, vanaf \$129.00 per week met een ongelimiteerd aantal kilometers.



BUTTE TRAVEL SERVICE In Alberta: 11741-95 Street Edmonton, Alta. Tel: 477-3561 HENRY WOUDESTRA manager	Kruise & Pullen  Pine St. Shopping Plaza Thorold, Ont. Tel: 227-5297 287 Main St. W. Port Colborne, Ont. Tel: 834-7686	Guide Travel Bureau  (Mr. & Mrs. G Den Hartog) Worldwide Travel Service P.O. Box 23, 39 King Street Aylmer, Ont. Tel: (519) 773-2431	 INTERNATIONAL TRAVEL SERVICE Specializing in Group Travel JOHN VANDENBURG or URSULA HANBALI 234 GLENVIEW RD. HAMILTON S6B 1G2 44 KING ST. EAST STONEY CREEK T6B 1Y3
Jim Courtney 161 Main St. E. Listowel, Ont. 1(519) 291-2111 out of town calls in the 519 area Call 1-800-265-3220	BRANT TRAVEL SERVICE  522 Brant St., P.O. Box 399 Burlington, Ont. Tel: 632-0720 Bert Van Gageldonk Lucy Platenboom	london travel service ltd 379 Dundas Street (LONDON TOWERS MALL)  LONDON, ONT N6B 1V5 672-3161 out of town 1-800-265-5016 toll free	 ROOS travel agency Brampton, Ont. 80 Main St. N. Tel. 453-2011 Georgetown, Ont. 296 Guelph St. Tel. 877-6611
LAWSON, McKAY & Associates Ltd  Suite 901, 11 Adelaide St. West, Toronto, Ont. M5H 1L9 364-5267 THEO HEIKAMP	Fairview Travel Service Ltd  Fairwood Centre 3350 Fairview St. Burlington, Ont. Tel. (416) 639-3171 Ebby Vandyk Ann Vanderhout		

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CALVINIST CONTACT
99 NIAGARA STREET,
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L2R 4L3

Notes of Thanks

HAMMING: We wish to say thank you very much, to every one of you, who has made our 40th wedding anniversary so unforgettable to us, through well wishes by cards, letters, visits, handshakes or any other way. Thank you.
Mr. & Mrs. P.I. Hamming, R.R. 1 Auburn, Ont.

WIERENGA: Mrs. W. Wierenga and children would like to thank everyone, who through their prayers, cards, visits and kind deeds expressed their sympathy during the illness and passing away of our beloved husband and father, Ludolf Wierenga.
1768 Balfour St., R.R. #3, Fenwick, Ont. L0S 1C0.

Births

VAN BREDA: With praise and gratitude to our Lord we announce the birth of our first child, **STEPHEN JAMES**, born on February 13, 1978. Thankful parents are Jake & Rhea VanBreda. Grandparents are Mr. & Mrs. B. Brouwer of Dresden, Ont. and Mr. & Mrs. J. VanBreda of Castlegar, B.C. Great grandparents are Mr. & Mrs. L. VanBreda of Amsterdam, the Netherlands.

VAN TOL: We've received a beautiful gift from the Lord. His name is **BRIAN MARK**, born March 2, 1978, a brother for Bobby and Corrie. Parents are Tony & Marian and he is the 45th grandchild for Mr. & Mrs. J.H. Van Tol and the 12th grandchild for Mrs. A. Vermeer.
5052-59A St., Delta, B.C. V4K 3J9.

Marriages

BYLSMA-KUIPERS: Mr. & Mrs. Wobbe Bylsma of R.R. 1 Blyth and Mr. & Mrs. Martin Kuipers of R.R. 5, Goderich are pleased to announce the forthcoming marriage of their children **CORY** and **JOHN**. The ceremony will take place D.V. April 7, 1978 at 7:00 p.m. in the Clinton Christian Reformed Church. Rev. A. VandenBerg officiating. Future address: R.R. #5, Goderich, Ont. N7A 3Y2.

HOMAN-KOORNNEEF: Mr. & Mrs. A. Homan and Mr. & Mrs. J. Koornneef, all of Lake Worth, Florida are happy to announce the marriage of their children **PAMELA SUE** and **EDWARD WILLIAM** on Friday, March 31, 1978 at 7:30 p.m. in the Lake Worth Christian Reformed Church, Fla. Rev. H. VanderKam officiating. Future address: 3039 Seagrape Rd., Lantana, Florida 33462.

Anniversaries

1953 April 1 1978
Congratulations to our parents:
JOHAN and **JOHANNA BAKKER** (nee Vanlenthe)
on their 25th wedding anniversary, April 1, 1978. May the Lord continue to bless and keep them in the years to come. Their thankful children:
Margaret & Fred Brandema
Jerry & Marion Bakker
Ralph Bakker
Gerald Bakker
1 grandchild: Rosalee Joy Brandema
Home address: R.R. #3, Highway 61, Thunder Bay, Ont. P7C 4U2.

Anniversaries

1953 1978
Deuteronomy 33:27A
"The eternal God is thy refuge"
With thanks to God we rejoice on the occasion of the 25th Wedding Anniversary of our parents and grandparents,
DIRK and **JOHANNA BRINK** (nee Heyink)
on March 25, 1978 D.V.
We are thankful that the Lord has blessed them all these years and we pray that He will continue to be with them and guide them in the years to come. Their thankful children are:
Annette
Ailene & Neil Salverda; Pamela Joanne
Connie and Ed (engaged)
John
Richard
Mary Ann
Open House at Brodhagen Community Centre on March 25, 1978 at 8:00 p.m. Well wishes only.

Vollenhove 1943 Clinton 1978
Congratulations
Mom and Dad
On April 1, 1978 the Lord willing we hope to celebrate with our beloved parents and grandparents their 35th wedding anniversary.
HENK and **GE BUFFINGA** (nee Vanderlinde)

Commit your way to the Lord; trust in him, and he will act. Psalm 37:5
Their thankful children:
Auburn—Helen & Larry Johnston; Walter and Grace
Londesboro—Albert & Mary Buffinga; Brian and Darlene
Blyth—Ralph & Margaret Buffinga; Janine, Henry and Glenna
Clinton—Case & Ruth Buffinga; Jennifer

March 22, 1933 March 22, 1978
Tzum, Friesland Lindsay, Ont.
DOUWE and **TJETTJE BUWALDA** (nee Postma)
Gratitude and praise to God the father for granting our parents 45 years of marriage together in the Lord. Psalm 33:20-22
Their proud and grateful children and grandchildren:
Ottawa, Ont.—Susan & Cor; Judith Casey and Hannah
Lindsay, Ont.—Bill & Margaret; Theresa, Ailene, Danny, Billy and Christine
Dunnville, Ont.—Gerry & Lois; John, Lori, Jim
Lambeth, Ont.—Riki & Tim; Roger and Richard
Port Coquitlan, B.C.—Anne & Peter; Paul, Allen and Lisa
Ottawa, Ont.—Don & Jessie; Robert, Michael, Kimberly, and Spencer
Bombay, India—Thea & John; Miriam, David Alexander
Oshawa, Ont.—Andrew & Joanne; Timothy, David Andrew
Carleton Place, Ont.—Tessa & Richard; Juliana, Stephanie
Blackwater, Ont.—Frank & Margaret; Nikolai
Leeuwarden, Friesland—Onne (deceased April 17, 1945)
Address till April 4, 1978, 7816 Surf Drive, Panama City Beach, Florida, U.S.A. 3240T.
Home address, R.R. #6, Lindsay, Ont. K9V 4R6.

1953 1978
On April 2nd, 1978 the Lord willing we hope to celebrate with our parents and grandparents,
PETER VERKUYL and
GERDA VERKUYL (nee Voskamp)
their 25th wedding anniversary. That the Lord will continue to bless and keep them in the years to come is the wish of their thankful children and grandchild.
Dick & Joan
Patricia & John; Rachel
John
Henry
Jody
Open House will be held at their home on Saturday, April 1st, 1978 from 2-5 p.m. and also 7-9 p.m. at 95 Thickson Rd. S., Whitby, Ont.

Anniversaries

Rynsburg 1928 Orono 1978
Met blijdschap en dankbaarheid tot God, hopen wij D.V. maart 22, 1978 met onze ouders en grootouders.
C. DE MOOY and
G. DE MOOY -Bloemendaal
hun 50 jarige echtvereniging te herdenken dat zij nog lang gespaard mogen blijven is de wens van hun dankbare kinderen en kleinkinderen.
Newcastle, Ont.—D. deMooy, G. deMooy-Veleke
Holland—N. deMooy, B. deMooy-Oegstgeest.
Newtonville, Ont.—W. Veleke-deMooy, J. Veleke
Bowmanville, Ont.—D. Nanninga-deMooy, W. Nanninga
Orono, Ont.—K. deMooy
Newcastle, Ont.—L. deMooy, G. deMooy-deVries
14 kleinkinderen
Open house Zaterdag 25 maart 1978 van 2 tot 5 's middags in de Maranatha Chr. Ref. Church te Bowmanville, Ont. No presents, everyone welcome.

1928 Ebenhaezer 1978
On March 28 we hope D.V. to celebrate with our parents and grandparents
KLAAS KRAAY and
WILHELMINA KRAAY-PRINS
their 50th wedding anniversary. We thank the Lord who has blessed and spared them for each other and for us, and we pray that He will do so in the future.
Their thankful children:
Port Colborne, Ont.—Jos & Diny VandenBoogaard; Wilma, Antoinette, Marcel and John
Wijdenes, Holland—John & Denise Kraay; Marcella and Shauna
St.Catharines, Ont.—Peter & Joanne Raakman; Peter, Tim, Jim and David.

Open house will be held on Saturday, April 1st, 1978 from 3 until 4:30 p.m. at the Maranatha Church, Scott St., St.Catharines. Best wishes only please.
On March 31, 1978 the Lord willing we hope to celebrate with our parents,
HERMAN and **JOHANNA KRAAYENBRINK** (Heusinkveld)
The occasion of their 25th wedding anniversary. We thank God for the love and guidance that he has shown them, and that he may continue to bless them in the years ahead. Their thankful children:
John & Bertha; Paul
Henry
Rick
Evelyn
Erica
Jim
Robert
Anita
R.R. #1, Port Lambton, Ont. N0P 2B0. Open House will be held on March 31 at Pythian Sisters Hall, 218 Nelson St., Wallaceburg, at 8 p.m.

DenHam (Ov.) N. Augusta, Ont. 1953 1978
Matthew 28:18
"All power is given unto me in heaven and in earth."
With joy and thankfulness to God our heavenly Father we hope to celebrate on April 2, 1978 D.V. the 25th wedding anniversary of our dear parents,
BERT and **JOHANNA OOSTERHOF** (nee Overweg)
Their thankful children:
Leo
Henry
Alex
Gary
Diane
Annette
Paul
Open house, Saturday, April 1, 1978 from 2-5 p.m. in our home, at R.R. #4, North Augusta, K0G 1R0.

Anniversaries

Benschop (Utr.) Moorefield (Ont.) 1953 1978
On March 12, 1978 we celebrated with our parents, the occasion of their 25th wedding anniversary.
DIRK LAMMERS and
AUDREY LAMMERS (nee van de Koppel)
Their wedding text was Psalm 73:28 "But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works."
We praise and thank God for His abiding love through all these years, and pray for his continued care and guidance in the years to come. Their thankful children and grandchildren:
Kitchener—Nancy & Bill Pennings; Tammy and Heidi
Kitchener—Annette Lammers
At home—Sylvia and Mary Joyce Lammers
R.R. #2 Moorefield (Ont.)

Varsseveld Mississauga 1953 1978
The eternal God is your Refuge and underneath are the everlasting arms. Deut. 33:27
With much joy and thanksgiving to God, we wish to congratulate our parents,
ARIE and **GERDA RUTGERS** (nee Hengeveld)
who celebrates their 25th wedding anniversary on March 27.
Your thankful children:
Willy
Arnold
Jo-Ann
Sylvia
Geraldine
Open House, April 1, 1978 from 3-6 p.m. At the Erindale Community Hall, 1620 Dundas St. W., Mississauga, Ont.
Home address: 1338 Carvey Cres., Mississauga, Ont. L5J 1S1.

Oosterhesselen Aylmer 1953 1978
"Unless the Lord builds the house, those who build it labor in vain." Psalm 127:1a.
The Lord willing on April 1, 1978, we hope to celebrate the 25th anniversary of our dear parents,
HENK SCHIPPER and
ALI SCHIPPER (Koskoek)
With thankful hearts, we would like to congratulate our parents on this joyful occasion. We pray that God may continue to bless and keep them as He has done in the past. With love,
Aylmer—Harry & Grace
London—James
Guelph—Hilda & Bill (engaged)
At home—Rudolf, Gerald, Anko
You will be given a chance to congratulate them at an Open House, which will be held on Saturday, April 1, 1978 in the afternoon from 2:00 to 4:00 p.m. and at night from 8:00 to 10:00 p.m. at their home. Home address: 549 Talbot St. West, Aylmer, Ontario.

Obituaries

On Monday, March 6, 1978 the Lord in His wisdom took unto Himself our dear mother and grandmother,
JOANNE MUYS-nee deBlasy
Predeceased by her husband Gerrit Muys in 1975 and a son Dick in 1951. Psalm 23
Lovingly remembered by:
Peterborough—Julie & Ed DeHaan
Simcoe—Corrie & Gerrit Othof
Burlington—Heidi & Gerard Meij-aard
Hamilton—Janny Malda
Ancaster—Phil & Freddy Muys
Kettleby—JoAnne & Brian Maan
Copetown—Ben & Sarah Muys
Stayner—Louise & John Wiersma and 25 grandchildren.
Burlington, Ont.

Obituaries

And I will dwell in the house of the Lord forever. On February 25, 1978 the Lord in His infinite wisdom called home to Himself, His child, and our dearly loved granddaughter, niece and cousin,
BONNIE DEN BOK
Collingwood—Grandpa & Grandma Walraven
Rilland, Zeeland—Kees & May Walraven; Adrie & Hannie, Nina & Ko
Bramalea—Gommert & Margaret Walraven; Kathy & Bob, Joan, Mary Lynn, Bill & Susan
Georgetown—Adrian & Connie Walraven; Debbie, Jeffrey, James and Joy
Georgetown—Tony & Carol Walraven; Nancy, Mark and Daniel
Georgetown—Wayne & Ida Clark; Nadine, Robby, Paul and Andrea
We pray that God will continue to strengthen and sustain her parents Joop & Leny and brothers and sisters Carol, Wendy, Wayne and Tom.

After struggling for life for 7 weeks, following a car accident on boxing day, the Lord took unto himself on February 15 His child, our wife, mother, daughter, sister and aunt,
WINNIFRED ELLEN MEIDMA (nee Prins)
at the age of 36 years.
Delta, B.C.—Dick, Leon, Sheri
George & Dena Boonstra
Lacombe, Alta.—Mr. & Mrs. John Prins
Frank & Irene Prins
Jack Prins
Ralph & Joanne Prins
Bangladesh—Ron & Tena Prins
Grand Prairie, Alta.—Joyce Prins
nieces and nephews

Van uit Holland ont vingen we het droeve bericht dat op 2 Maart 1978 onze lieve vader en opa ging naar zijn eeuwig vaderhuis
CORNELIS VAN KAAM
op de leeftijd van 75 jaar.
Sedert 9 juni 1973 weduwnaar van Jitske Ofringa
Zalig de zachtmoedigen, want zij zullen de aarde beerven. Matth. 5:5
Wellandport—T. Spek-VanKaam, Y. Spek
Amsterdam—B. VanKaam, W. Van Kaam-Mochel
Aalten—C. VanKaam, H. Van Kaam-Mulder
Assen—O. Van Kaam, G. Van Kaam-Vonk
Nijverdal—H.J. Van Kaam, W. Van Kaam-Smid
Steenbergen—C.H. DeBoer-Van Kaam, N.J. DeBoer
Arnhem—J. Kok-VanKaam, R.P. Kok
Zuidhorn—J.H. Van Kaam, S. Van Kaam-Talsma
en 24 kleinkinderen
De Begrafnis heeft plaats gehad op Maandag, 6 maart op de Begraaf plaats De Boskamp te Assen

On Monday, March 6th, 1978 the Lord called Home our dear Father and Grandfather,
JOHN (JAN) VELDMAN
at the age of 74 years. Ps. 42
Beloved husband of the late Willemine Veldman
Dear Father of,
Port Colborne—Harm & Audrey Veldman
Dunnville—Diny & Ben VanderBeek
Lowbanks—Ann & Dave Boersma
Dunnville—Bert & Barbara Veldman
Canfield—Albert & Dorothy Veldman
Dunnville—Tony & Evelyn Veldman
and 20 grandchildren.
The funeral took place on Wednesday, March 8th, 1978 at the Bethel Christian Reformed Church of Dunnville (Ont.). The Rev. Greg Martin officiating. Burial took place at the Riverside Cemetery at Dunnville.
R.R. #6 Dunnville, Ont.

Classified Advertising

Obituaries

LEONARD KOENDERMAN SR.

Our loving Father and Grandfather who was taken from us March 1, 1978 at Bowmanville, Ont. "No length of time can take away our thoughts of you from day to day. Though absent, you will always be near in our hearts and memories. Take care of him, Lord, as he takes His rest. For on this earth He was one of the best." Ever remembered and sadly missed by:

John & Wilma Koenderman; grandsons Jason and Paul Coaldate, Ont.

On February 24, 1978 just a few weeks before his 92nd birthday, it pleased the Lord to take unto Himself our beloved husband, father, grandfather, great grandfather, great-great grandfather and brother.

JOHANN BARTHOLDT LUDWIG

He is survived by his widow (Mevr. C.P. Schulting), five sons, one daughter, 40 grandchildren, over 100 great grandchildren, one great-great granddaughter and two brothers. He was predeceased by his first wife (Beppe Renske Herder), his second wife, one daughter, two sons, and one great granddaughter. PAKE enjoyed a full, healthy and active life right up to the very last day of his life here on earth, and we trust, he now enjoys the fullness of life with His Lord and Saviour, Jesus Christ.

Funeral service and interment at the Ned. Herv. Kerk, in Haulerwijk (Fr.), The Netherlands, March 1, 1978.

On behalf of the family in the Netherlands, Alberta, B.C., Ontario, Manitoba and several States in the U.S.A.

Johann B. Ludwig (eldest grandson), Edmonton, Alberta

Pulpit Supply

ANCASTER, ONT.— The Ancaster Christian Reformed Church is in need of pulpit supply for the month of July. Ministers who are vacationing in our area and are willing to preach please contact: J. Voortman, (416)648-6573.

Orillia: The First Christian Reformed Church of Orillia is looking for pulpit supply during the month of July. If you can help out please contact: Clerk, J.W. Luymes, R.R. #1, Orillia, or phone 705-325-1835.

Employ Wanted

Student, 17 would like summer employment on farm or landscaping in the area of Lethbridge, with room and board in a christian home. Able to start July 1st, 1978. May lead to full time work. Please write to Box #4271. Calvinist Contact, 99 Niagara St. Catharines, Ont. L2R 4L3.

Domestic Help

Student 16 or over wanted on dairy farm for summer months. Must be able to cook and do housekeeping duties. Contact M. VanderGallen, Renfrew, R.R. #2, Ontario.

Capable person to help with 2 small children and some housework. Live in or out in Burlington, Ont. Please write to: Box #4268, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

We require for our place of residence in central Calgary, a mature couple with no children, to undertake as follows: for the gentleman to take over care of grounds and equipment and for the lady to assist in the home. We will provide a separate, modern house, as living accommodation for these services as well as negotiate an adequate salary. Apply Box #4272, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

Real Estate

NORTH END ST. CATHARINES

\$1000 down on agreement for sale. 3 bedroom, brick bungalow. Completely finished basement which can be used as apartment. Redecorated. Close to CRC and schools. Contact,

Hank Hassebrook
935-7338 home or at
Co-Operative Trust Realty
688-9124

LEFTOVERS

2 new backplits on cul-de-sac lot in north end of St. Catharines. 3 bedrooms. Walking distance to CRC and Christian Schools. Only \$51,900. Contact:

Hank Hassebrook
935-7338 home or at
Co-Operative Trust Realty
688-9124

SARNIA BLUEWATER COUNTRY

For buying, selling or moving to our Friendly City in Lambton County or surroundings we will be pleased to assist you. Call or write:

BART HUIZINGA
REAL ESTATE

1296 MICHIGAN AVE.
SARNIA, ONTARIO
519-542-3494 or 542-2175

Help wanted

Experienced worker on dairy farm by April 1st. Single. Wages negotiable. Send replies to L. Nugteren, R.R. #7, Woodstock, Ont. N4S 7W2 or Phone 469-3919.

Due to disappointment we are still in need of a single person for year round employment on our modern dairy farm. Salary negotiable according to experience. Room and board available. Non smoker, non drinker preferred. Should be able to start April 1, 1978. Call 1-519-356-2581.

Real Estate

Woodstock Area Farms

75 acre Dairy Farm. East of Embro, with 2 good homes. Barn tie's up 37 head. Stable cleaner, silo and drive shed. Can be purchased with or without cows and 415,000 lbs M.S.Q. Prime soil, all workable.

78 Acre Hog Farm, near Woodstock with 4 bedroom vinyl-sided home. Concrete sealed silo 20 x 44, metered mill, farrowing barn has stable cleaner, finishing barn on liquid manure. Present capacity 50-55 sows. Asking price \$185,000.

100 acres. Modern dairy farm. Good location. All buildings in excellent repair. 2 silo's, new driveshed. 777 lbs. Pool #1, 260.229 M.S.Q. 40 Registered cows, full line of machinery. Going concern. \$325,000.

100 acre hog farm. Modern set-up for 100 sows. 4 bedroom brick home, driveshed, sealed silo, farrowing barn, 2 finishing barns. Land all tiled. Listed at \$320,000.

PETER DOES REAL ESTATE
Tel. 519-539-5951

Advertising with us
brings results!

Help wanted

Experienced conscientious married person for modern dairy farm in New Market area. Must be reliable and capable of responsibility. Good 3 bedroom house available. Wages negotiable. Can start March 1, 1978. Phone 416-895-9975.

Floral Route Salesperson. Experience not essential. Must have good driving record and pleasant personality. Please submit resume to: Box #4266 Calvinist Contact, 99 Niagara St. St. Catharines, Ont. L2R 4L3. or phone: (416) 562-7233.

Calgary Society for Christian Education
requires a full time

Business Administrator

Specific Responsibilities include:-
Accounting, Budgeting, Collections,
Maintenance Supervision, etc.

Inquiries to be directed to:
D. DE JONG, TREASURER
Room 202, 1029 - 17th Ave. S.W.
Calgary, Alberta T2T 0A9
Phone: 245-1192

Electrical or Mechanical Engineering Opportunity

THE COMPANY:

Aggressive electric apparatus sales, service & repair business in rewinding and repairing AC and DC electric motors to 15,000 h.p. and manufacturing phase converters. Total staff of 75 in three southwestern Ontario shops.

THE APPLICANT:

- APEO or able to qualify
- Four years Can./U.S. experience in electric motor applications
- Likes exercising initiative and dealing with people.

THE JOB:

- Specifying methods, materials, equipment and tooling
- Liaison to customers on electric apparatus repair problems.
- Designing specialty electrical apparatus.
- Directing quality control, balancing and vibration analysis.

THE OPPORTUNITY:

- Salary commensurate with experience and qualifications.
- Company paid benefit package plus car supplied.
- Become part of management team.
- Option to acquire shares.

Write to:

THE PRESIDENT
DELTA ENTERPRISES (SARNIA) LTD.
P.O. Box 2049, Sarnia, Ontario, N7T 7L3

Help wanted

The board of directors of Rehoboth, A Christian Association for the Mentally Handicapped of Alberta desires to fill a

Co-ordinator position

- The person we are looking for must have an understanding of the needs of the mentally handicapped.
- Knowledge of administrative abilities.
- Willing to help building up our association and residence, including work programs.



Positive Christian outlook in this field is an absolute necessity. Interested persons write to:

K. ZANDBERGEN
13323 - 68 st.
Edmonton, Alta. T5C 0G1
Ph. 476-1046

Teachers Needed

Edmonton Christian Schools

Administrative Principal

One of a 3-member High School leadership team, complemented by a director of student services and a director of curriculum and instruction. Experienced, richly diversified staff of 16 and student body of 280. Biblical perspectives and positive school and community atmosphere, promise growth and continued reformed education. If interested contact:

G. Ebberts, principal
Edmonton Christian High School
14304-109 Ave., Edmonton, Alta. T5H 1H5

Abbotsford Christian Schools

Box 175
Abbotsford, B.C. B2S 4N8

Abbotsford Christian Elementary School
requires a special education teacher
for the 1978-79 term
Contact Mr. J. Kampman, principal
phone 604-859-5167

Abbotsford Christian Secondary School
requires a Junior High Science teacher
for the 1978-79 term
The school hopes to expand into
Senior High in the near future.
Contact Mr. J. Messelink, principal
phone: 604-859-5528

Edmonton Christian Schools

Several positions available for the coming school year. Positions include:

Curriculum Development
Kindergarten
Elementary
Junior High
Science
Physical Education
Music
Senior High
Business Education
Mathematics
English

The Edmonton Christian Schools are actively nurturing the growth of Christian Education in the Edmonton area as seen in

- position of curriculum coordination
- position of remediation
- active parental involvement
- enrolment of a substantial number from Evangelical Community
- 3 building additions in 4 years

Our schools offer attractive salaries, relocation allowances, and fringe benefits and professional allowances such as course subsidization and professional development days.

All of this just hours from the mountains.

Please contact:

Lee Hollaar, principal
Edmonton Christian Schools
13470 Fort Rd.
Edmonton, Alta. T5A 1C5
Telephone: 403-475-2818

Classified Advertising

Teachers Needed

ONTARIO

AYLMER: Immanuel Christian School will require a teacher for grade 1 and 2 for the 1978-79 school year. Please send applications to: William Hordyk, principal, 75 Caverly Rd., Aylmer, Ont. N5H 2P6. Tel: 519-773-8476 (school).

BOWMANVILLE: Durham Christian High School invites applications for the position of a geography teacher, beginning September 1978. Please send all communications to: Ren Siebenga, principal, Box 238, Bowmanville, Ont. L1C 3K9.

BRAMPTON: John Knox Christian School invites applications for an opening in the intermediate grades, and a 1/2 time remedial teaching position, as well as possible openings in primary grades. Please send letter of inquiry or application to: Mr. Ike Witteveen, principal, 82 McLaughlin Rd. S. Brampton, Ont. Tel. 416-451-3236 (school) or 416-457-7250 (home)

BRANTFORD: The Brantford Christian School invites applications for possible openings in the primary grades, beginning September 1978. For information or application forms please contact: Mr. William Slofstra, principal, 7 Calvin St., Brantford, Ont. N3S 3E4. Phone: 519-752-0433 (school) or 519-753-9557 (home).

CAMBRIDGE: The Cambridge Christian School Society is inviting applications from teachers for both primary and in intermediate grades beginning September 1978. Please send all applications to: Cambridge Christian School Society, c/o Mr. G. Veening, secretary, 99 St. Andrews St., Cambridge, Ont. N1S 1M7. Telephone: 519-623-5772.

CHATHAM: The Calvin Christian School, Chatham, will have a vacancy in the Primary grades beginning September. Please send letter of inquiry or application to John Postma, Principal, 72 Tissiman Ave., Chatham, Ontario N7M 4G5.

CHATHAM: Chatham District Christian Secondary School invites applications to fill a possible full-time Physical Education and History combination. There will also possibly be a full-time remedial position open in our school system for grades 6 through 11. Applicants are asked to write or phone: Henry Kooy, principal, 90 Park Ave. E., Chatham, Ont. N7M 3V4. Phone 519-352-4591 (school).

CLINTON: The Clinton and District Christian School invites applications for positions in the primary grades. Please send letters of application and resume to Mr. R. Schuurman, principal, Box 658, Clinton, Ont. N0M 1L0. Tel. (school) 519-482-7851 or (home) 519-482-7088.

COLLINGWOOD: Collingwood & District Christian School invites applications for 2 challenging positions. Needed are a principal who will teach a small class of grades 5 through 8, and a teacher for grades 1 through 4. Teachers interested in serving a young growing Christian Community in the Blue mountains area, please send complete resume to: Mrs. Judy Wilcox, acting principal, Collingwood & District Christian School, R.R. #2 Wasaga Beach, Ont. Telephone: 705-429-4303 (school).

DUNNVILLE: The Dunnville Parental Christian School is in need of a part-time teacher. Please direct inquiries to: Mr. A. Hoff, principal, Dunnville Parental Christian School, R.R. #1, Dunnville, Ont: N1A 2W1. Phone: 416-774-5142 (school).

Teachers Needed

GUELPH: John Calvin Christian School invites applications for position of teacher in combined grade 1 and 2 and combined grade 3 and 4 beginning September 1978. Please direct inquiries to: Agnes Struik, 290 Water St., Guelph, Ont. N1G 1B8. Tel. 519-824-8860 (school) or 519-822-4462 (home)

HAMILTON: The Education Committee of Calvin Christian School (Hamilton) invites applications for teaching positions for 1978-79. Based on the intentions of the present staff some have indicated that they will definitely not be returning in September 1978. Positions will be available in the primary (1-3) and junior (4-6) divisions. Please request an application blank and additional information from:

W.H. Hultink, principal
Calvin Christian School
547 West 5th Street
Hamilton, Ont. L9C 3P7
phone: 1-416-388-2645 (school)

KITCHENER: Laurentian Hills Christian School invites applications for teaching positions. Ability to teach French required. Interest in music an asset. Apply to: Mr. Brian McDonald, principal, 11 Laurentian Drive, Kitchener, Ont. Phone: 519-576-6700.

LONDON: London Parental Christian School invites applications for three positions: teaching principal, and a half-time remedial teacher. Interested applicants should include a brief resume and statement of their philosophy of Christian education, country of citizenship, and references. Send applications to: Lloyd Burghart, principal, London Parental Christian School, 202 Clarke Side Road, London, Ont. N5Y 5E4.

OTTAWA: The Ottawa Christian School invites applications from experienced teachers for the primary and junior grades for September 1978. Teachers with French and music preferred. Please direct inquiries to: Mr. Hubert Huyer, Principal, 2191 Benjamin Avenue, Ottawa, K2A 1P6. Telephone: School—722-5836; Home—729-3526

REXDALE: Timothy Christian School invites applications for a half time position as principal's relief, and a teacher for a junior grade. Contact: H.K. Bergsma, principal, 28 Elmhurst Dr., Rexdale, Ont. M9W 2J5. Telephone: 741-5770 (school).

STRATHROY: The John Calvin Christian School will be in need of a grade 3 teacher for the 1978-79 school year. Please send letters of application to: H. Vandervecht, principal, John Calvin Christian School, 48 York St., Strathroy, Ont. N7G 2E5. Phone 519-245-1934 (school) or 519-245-1658 (home).

TORONTO: Immanuel Christian School needs a teacher for grades 1, 2, and 3, and a teacher for grades 5 and 6. Integrated curriculum, informal classrooms. Experience preferred. Write Deborah Marshall, principal, 61 Snowhill Cres., Agincourt, Ont. M1S 3T4 or call 416-293-9361.

TRENTON: Trenton Christian School will need a teacher for the Junior grades, 5/6 level, for the 1978-79 school year. Please address your application or inquiries to Mr. J. Vreugdenhil, Principal, Trenton Christian School, 20 Fourth Ave., Trenton, Ont. K8V 5N3. Tel. 613 392-3600.

WOODSTOCK: John Knox Christian School Society is in need of a grade 1 and a grade 2 teacher for the 1978-79 school year. Salary commensurate with experience. Send full resume with application to: John Knox Christian School Society, Woodstock, c/o Chris VanLaren, Board Sec., Box 201, Innerkip, Ont. N0J 1M0.

Teachers Needed

WYOMING: John Knox Christian School is in need of a teacher for a combined grade 1 and 2 class (15 pupils), for the 1978-79 school year. Please direct inquiries to: John Lunshof, principal, Box 81, Wyoming, Ont. N0N 1T0. Telephone: 519-845-3112 (school) or 519-845-0295 (home).

ALBERTA

LACOMBE: Lacombe Christian School will be in need of two teachers for the 1978-79 school year. One vacancy involves the junior high school social studies field primarily. The other opening will be in the lower elementary area for most of the day and remedial work to complete the assignment. Lacombe Christian is a well established school that offers attractive working conditions.

Contact:
Mr. N. Brouwer, principal
Box 1749, Lacombe
Alberta T0C 1S0

BRITISH COLUMBIA

AGASSIZ: The Agassiz Christian School needs a teacher for the intermediate grades for the 1978-79 school year. Applicants with knowledge of music preferred. Please send letters of application to Mr. Dick VandenEykel, principal, Box 323, Agassiz, B.C. V0M 1A0.

HANEY-PITT MEADOWS: Haney-Pitt Meadows Christian Elementary School will be in need of two teachers starting Sept. 8, 1978. Preference will be given to applicants who possess a B.A. or B.Ed. degree. Please supply a short resume of qualifications, experience, two letters of reference and a general background with your letter of application. Forward all applications to Mr. F. Groenewold, chairman, education committee, Haney-Pitt Meadows Christian School Association c/o 12129 Lillian St., Maple Ridge, B.C. V2X 6Y9.

PRINCE GEORGE, B.C.: The Cedars Christian School of Prince George, B.C. invites applications for various positions. This interdenominational school will need teachers for a grade 1 & 2 combination and for upper elementary. Send applications to: Mr. R. Reitsma-Principal, 701 North Nechako Rd., Prince George, B.C. V2K 1A2.

MANITOBA

WINNIPEG, MAN.: The Greater Winnipeg Society for Christian Education operating Calvin Christian School invites applications for a **Teaching Principal** for the 1978-79 school term. Calvin Christian School has a low student-teacher ratio with students in grades 1 through 9. Some time for administrative duties is allotted during school hours. Please direct inquiries, application and resume to: Box 44, Station F, Winnipeg, Man. R2L 2A5 or phone Mrs. Bakker at 204-667-5851 or Mr. H. Faber at 204-338-3553.

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Teachers Needed

Teachers Needed

Hamilton District Christian High School

28 Athens St.
Hamilton, Ontario
L9C 3K9

invites applications for openings in the **Business, Math and Geography Departments**
For further information contact:
John E. Top, principal at (416)389-3411

Georgetown District Christian School

invites applications from teachers to fill the vacancies in grades 5 and 6 and possible openings at other levels for the 1978-1979 school year. Applicants interested in teaching French will be preferred. Send letters of application to the Principal, George Petrusma
c/o Georgetown District Christian School
R.R. #1 Georgetown
Ontario, L7G 4S4
or phone: 416-877-4221 (school)
or 416-877-6444 (home)

London District Christian Secondary School

24 Braesyde Avenue
London, Ont. N5W 1V3
Phone: 455-4360

invites applications for the position of **ENGLISH TEACHER**
Please send personal resume, qualifications, academic transcript and references to:
Mr. Wayne Drost, Principal

Sarnia Christian School

invites applications for possible openings in:
**Kindergarten
Primary
Junior and
Intermediate**

levels. Competence in music and/or French will be an asset. Please send your applications to: Mr. Gary Duthler, Principal, Sarnia Christian School, 1273 Exmouth St., Sarnia, Ont. N7S 1W9.

Toronto District Christian High School

Qualified applicants are sought for possible vacancies in the following subject areas:

Biology	Theatre Arts
Mathematics	Music
English	Boys Physical Education
French	

Send applications to:
Mr. Wm. Barneveld (Principal)
c/o Toronto District Chr. High School
P.O. Box 527
Woodbridge, Ontario
L4L 1B3

One Teaching Principal and Several Teachers

to fill vacancies in the Primary - Eight program of the Kings County Christian School

in the **Annapolis Valley of Nova Scotia**
Qualified teachers, both experienced and otherwise, please consider this plea to "come over and help us" carefully, and then contact, or apply to:
The Education Committee
c/o Mr. C. Hoogstra
R.R. #1 Cambridge Station
Nova Scotia, Canada B0P 1G0
Telephone — 902-678-9181

"Adoramus and Maranatha Choirs
present

MUSIC OF PRAISE

directed by John Hunse
with guest organ recitalist
Andre Knevel

Program includes: J.S. Bach: Chor-
us from Cantata 140, Sleepers
Awake, Vaughan Williams: O Clap
Your Hands, Handel: Hallelujah,
Amen, from Judas Maccabeus;
Evan Stephens: Let the Mountains
Shout for Joy.

Saturday, April 15
Mount Hamilton CRC
at 8 p.m.

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Willowdale, Ont.
M2N 5T2

students,
patients,
nurses,
working young people
moving into the greater
Toronto area...

for information about the Christian
Reformed Church in the Toronto
area please write:
**COUNCIL OF CHRISTIAN
REFORMED CHURCHES OF
GREATER TORONTO,
BOX 216, STATION R
TORONTO, ONT. M4G 3Z9.**

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R.R.#5, London, Ont.
N6A 4C3

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PRESCOTT, ONTARIO
CANADA, K0E 1T0**

**Frisian play
It heft yn hannen**

Make sure to see this great play or see it again

- Hamilton, Saturday, April 1 at 7:30 p.m. in the Hamilton Christian High School.
- Sarnia, Wednesday, April 5 at 8:00 p.m. in the Lambton Christian Highschool, 295 Essex.
- Jarvis, Saturday, April 8 at 7:30 p.m. in the Jarvis District Christian School.
- Chatham, Saturday, April 15, at 7:30 p.m., Chatham Kent Secondary School, McNaughton Ave. E.

REUNION

**Sarnia Christian School
25th Anniversary**

Those enrolled in 1953-54 school year and all teachers who have taught from 1953-78 inclusive, please send name and address to:

Marguerite Schenk
1631 Michigan Rd.
Sarnia, Ont. N7T 7H4

This information is needed for planned celebrations.
Deadline, May 1st.

LET'S PLAY CHESS

editor: Pete Layer

SECOND SERIES OF PROBLEMS IN MARCH

#737
A.P. Guljajev, Russia, 1946

#738
G.J. Nietvelt, Belgium, 1946

3 mover 8 3 pts 11 2 mover 2 pts

Comments

1. Both problems this week have fascinating variations. They do not consist of intricate manouvers which so often result in headaches for solvers. You will have to choose from a number of equally attractive moves, one of which will lead to checkmate each time Black defends himself.

2. Please indicate the key, threat, and all variations for #737, and the key and threat, if any, for the two-mover, #738.

3. The deadline for the March problems #735-738 is April 20, 1978. Non-Ontarionians have five days more (postmarked).

EASTER CONCERT

Choir

Soli Deo Gloria

performing

Olivet to Calvary

Saturday, March 25, 1978
at 8:00 p.m. in the
Rehoboth Canadian Reformed Church Building
Hwy #5, Burlington

Admission \$1.50 Children under 12 free

Calendar of EVENTS

CSS in Alberta
An informative get-together around a half-hour colour film, followed by questions from the audience on making a last will and testament and other questions of concern on life insurance, investment, etc. Sponsored by Christian Stewardship Services. 455 Spadina ave. #210, Toronto. These presentations are for the public; everyone welcome.
Monday, March 27, 8:00 p.m. Edmonton Trinity CRC; Tuesday, March 28, 8:00 p.m. Edson CRC; Wednesday, March 29, 8:00 p.m., Neerlandia CRC; Thursday, March 30, 8:00 p.m., Edmonton First CRC; Friday, March 31, 8:00 p.m., Lacombe - Woodynook; Saturday, April 1, 11:00 a.m., Red Deer CRC; Monday, April 3, 8:00 p.m., Calgary First CRC; Tuesday, April 4, 8:00 p.m., Calgary Maranatha CRC; Wednesday, April 5, 8:00 p.m., Brooks, Rev. Velthuisen's home; Thursday, April 6, 8:00 p.m., Lethbridge First CRC; Friday, April 7, 8:00 p.m., Granum CRC. If any one would like to arrange additional public meetings during the day for senior citizens, or other groups, I will be pleased to hear from you.

The Salem Christian Mental Health Assoc. will sponsor marriage enrichment conferences in Ancaster, Ont. Mar. 17-19.

Mar. 25 Committee for Justice and Liberty (CJL) Foundation's executive director discusses the meaning and need for justice in our society on the Doug Hall Show on CHEX-TV (Channel 12, Peterborough) at 4:30 p.m.

Mar. 27 Lakewood Christian Conference Grounds information meeting at St. Catharines Maranatha Church, Tuesday 8 p.m. and Mt. Hamilton, Monday at 8 p.m. with Brian Lise, slides, and refreshments.

Mar. 31 St. Thomas, Ont. District Male Choir "Crescendo" will present a concert in the Ottawa (Calvin) CRC, 1475 Merivale Road, Ottawa, at 8 p.m. and in the Oshawa (Zion) CRC on April 1 at 8 p.m.

Apr. 1 Frisian Play "It heft yn hannen" at 7:30 p.m., Hamilton Christian High School.

Apr. 5 Frisian Play at 8 p.m., Sarnia, Lambton Christian High School (295 Essex).

Apr. 6 Elders' conference in Barrie, Ont. Christian School. Topic will be "Evangelism", with Rev. Henry Lunshof of Meadowvale, Ont. as guest speaker.

Apr. 7, 8 Hamilton District Christian High School, Athens Street, 14, 15 Hamilton, Ont., will present their drama production "The Egg and I" at 8 p.m. in the school gymnasium.

Apr. 8 Frisian Play at 7:30 p.m., Jarvis District Christian School.

Apr. 10 Elders' conference at Toronto District Christian High School in Woodbridge, Ont. Topic is "Evangelism" with Rev. Henry Lunshof of Meadowvale, Ont. as guest speaker.

Apr. 15 Frisian Play at 7:30 p.m., Chatham, Kent Secondary School (McNaughton Ave. E.)

Apr. 15 National convention of the Christian Labour Association of Canada (CLAC), Silverthorn Collegiate Institute, 291 Mill Road, Etobicoke, Ont.

Apr. 21 Frisian Play "Ljochtsjende Klemen" at 8 p.m. Pinecrest Public School, Bloomfield.

Apr. 28 25 Anniversary celebration of the Calvin Christian School, Hamilton. Social hour from 7:00 - 8:00, program commences at 8:15.

Andre Knevel Organ Concerts:

Apr. 15 Andre Knevel Organ Concert at 8:00 p.m. in the Mt. Hamilton Christian Reformed Church with the combined voices of the Adoramus Chorus and the Maranatha singers, directed by Mr. J. Hunse.

Apr. 22 In Sarnia at 8:15 p.m. in the Central United Church, corner George and Brock St. with the choir Soli Deo Gloria directed by Mr. Timmermans.

May 6 In St. Catharines, at 8:15 p.m. in the St. Thomas Anglican Church, Ontario Street.

May 13 In Woodstock, at 8:15 p.m. at the central United Church corner of Riddell and Adelaide St. with the male chorus, Collegium Musicum, directed by Mr. G. Hoekstra.

June 10 In Guelph, at 8:15 p.m. at St. George Anglican Church with the male chorus Collegium Musicum directed by Mr. G. Hoekstra.

Dated	Mailed	Deadline for classified ads	Deadline for all other advertising
Mar. 24	Mar. 22	Mar. 20 (noon)	Mar. 17 (noon)
Mar. 31	Mar. 29	Mar. 27 (noon)	Mar. 24 (noon)
Apr. 7	Apr. 5	Apr. 3 (noon)	Mar. 31 (noon)

Easter Poems

Good Friday

Oh God again that vision of Golgotha
I see Thee getting weaker in the burning sun,
The milling, jeering crowd keeps going and there is none,
Who understands the greatness of this drama.

Though I am separated by time and space,
I'm one of that crowd; I, too, caused all Thy distress,
And am the reason for Thy terrible regress,
With all my sins committed before Thy face.

But when Thou look'st on me, praying Thy Father,
I know there is no place I would be rather,
For in Thy suffering Thou givest eternal rest.

I am one of the milling crowd but jeer not,
I am as they, but then again I sneer not,
But wait forgiveness before Thou crossed death's crest.

C. Speijer

It is finished

My life is done.
Father, I've done all you asked of me,
I went from city to city.
Now I can see why your people went wrong,
They wouldn't listen to you.
So that's why I was born.
To lead your people on the right path home.

Why do you forsake Me?
Father, I wish this pain would end,
But I'm doing it all for them.
I can see my family and friends.
They are crying over me.
Only if they'd understand,
I'll be back to sit at your right hand.

It is finished.
Father, remember the tasks that I did.
I helped the poor everyday.
I preached the gospel to your people,
Some even listened and stayed.
Now I shall die and rise.
Father, into your hands I commit my spirit.

Alice Fekken

Easter Meditation

Adopted

"Oh father, my father, the quiet I fear,
The hills are so empty, the valleys so deep,
The wolves lurk around and the lions pad near,
The crags on the mountains, gigantic and steep.
Why pull me, my father? So weary am I,
So footsore and tired, we walked all the day,
And walked all the night. Now the sun lights the sky,
Oh, let me a moment just rest by the way.
But you shake your head, feeble dawn runs to noon.
At last now we stop by a hill; but the light,
The sunlight grows darker than black with no moon!
What holds, oh what holds this unnatural night?
My father, you weep now! Oh, what is that cry.
That echoes these hills and these valleys around?
It haunts and it trembles and sobs with a why,
Oh father, where are we? And what is this sound?
Listen, my small one, I hear him replying,
That cry is my firstborn. He dies there for you.
And so I perceived that my brother was dying,
And uncomprehending, believed this was true.
My father, weep not now! The sun shines once more.
And smiling through tears, he lifts me up high.
My child, says my father, yet not as before
And we rest together, my father and I."

Christine Farenhorst Praamsma

Dinner honors former CRWRC director

A dinner honoring former executive director Louis Van Ess highlighted the annual meeting of the board of the Christian Reformed World Relief Committee. Dr. Howard Hageman, president of New Brunswick Theological Seminary, New Brunswick, New Jersey, challenged his listeners with the Biblical charge for doing diaconal work. Mr. Hannes Meyers, former CRWRC board member from Zeeland, Michigan, gave a tribute to the dedicated work of Mr. Van Ess, and the loyal support of Mrs. Van Ess, during the fifteen years they served CRWRC.

At the meetings of the board which followed the dinner, a budget of \$2,315,477 was set for 1978, Guatemala was recommended as a new field for long-term programming, and officers were elected for 1978: President, John Vander Ploeg of Kalamazoo; vice-president, James Tuinstra of Lansing; treasurer, Donald Pruis of Grand Rapids; vicar, David Gabrielse of

Grand Rapids; secretary, Bruce Hulst of Zeeland. Rev. John Bergsma, pastor of the Alpine Avenue CRC in Grand Rapids remains the ministerial advisor.

The new executive director of the Grand Rapids-based, international relief agency is John De Haan. Mr. De Haan is the former director of the Community Mental Health Center of Bethesda Hospital in Denver. He is a graduate of Calvin College and the University of Michigan, and studied at the University of Southern California. In recent years he has made presentations on management of mental health services at National Community Mental Health Conferences.

CRWRC is an agency of the Christian Reformed Church. It carries on relief and development projects in several states and in thirteen foreign countries, as well as engaging in disaster relief in many parts of the United States. Currently it has a staff of fifty people and several hundred volunteers.

Youth Ministry at world games

A massive recruiting campaign is currently being undertaken by Youth With A Mission (YWAM), an international and interdenominational youth missionary organization, to involve many thousands of Christian workers from around the world in evangelism at the 1978 World Cup Soccer Games in Argentina this coming June 1-25. "Mundial '78", the official Spanish title given to the games, will be a major outreach to the millions of visitors and athletes attending the events conducted simultaneously in five of Argentina's leading cities, including Buenos Aires, Cordoba, Mar Del Plata, Mendoza and Rosario.

The experiences gained by Youth With A Mission in evangelizing at events such as the Munich and Montreal Olympics (over 1600 participated in Montreal), the Commonwealth Games, the Seattle World's Fair, the Pacific Games and others, will provide valuable insights for effectively reaching the visitors and athletes in Argentina.

Leland Paris, North America Director of YWAM and coordinator of the outreach, believes that "...now is the time to make an intense effort to reach Latin America for Christ, and what a better opportunity than when all of Latin America is focusing on the World Cup Soccer Games in Argentina?"

Individuals interested in participating in the Argentina outreach should write in care of: ARGENTINA OUTREACH Box YWAM, Solvang, California 93463.

REFORMED CHURCH OF CURACAO

CURACAO — The Reformed Church of Curacao, located on an island of the Netherlands Antilles, the last bit of Holland's overseas empire, needs a pastor. A few years ago the church tried to join with the United Protestant Church of Curacao, which became a church in ecclesiastical fellowship with the Reformed Churches in the Netherlands. The Reformed Church of Curacao began in 1931 as a congregation of the RCN. Hostilities from the colonial past prevented the church merger. An RCN pastor on the island ministers to the merchant marine and can pay only scant attention to the 400 members of the RCC.

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Sermons on Micah

None Like Thee: A Meditative Excursion into the Prophecies of Micah of Moresheth or Seven Sermons on Reformation, by Rev. Cl. Stam; published by Premier Printing Ltd., 1249 Plessis Road, Winnipeg, Manitoba, R2C 3L9, 1977; 85 pages. Reviewed by Rev. Johan D. Tangelder, lecturer at the Gevevan Reformed Seminary, The Philippines.

This book is a result of a series of sermons preached in the Rehoboth Canadian Reformed Church at Burlington, Ont. The sermons are published in the form of meditations. The outline of each sermon is clear and to the point. The author states that "the book has no scientific or scholarly pretensions and should not be regarded as a 'commentary' on a Bible book." The sermons can be used for reading services. The author has also provided a liturgy for that purpose.

Evangelicalism is making great gains in North America. But a Reformation is still very much needed. Rev. Stam correctly states: "Israel's prophets become more and more significant in these times in which the reve-

lation of God in the Old Testament is being grossly neglected and theology is becoming increasingly humanistic." He tells us that our lives must be reformed: "...today the reformation of our life will have to start and continue every day again from the Word of Christ as it is preached in His Church to His people."

I appreciate the emphasis on the holiness and righteousness of God with whom all men have to deal. Our God is still a "consuming fire."

This book of sermons fills a need — no doubt, but why limit its usefulness to the readers within one's own denomination? Some of the references are only understandable to those acquainted with the history of the Art. 31 church in the Netherlands and the Canadian Reformed Church. For example, the author alludes to a recent controversy in Holland. "It was difficult for people like K. Schilder and S. Greydanus (in the days of the Liberation), and J. Kamphuis in the years 1960-1970 in the Reformed Churches in the Netherlands." (p. 40). Rev. Stam should have looked beyond the needs of his denomination. A Reformation is needed throughout Canada!

Meditations for lent

When I Survey... A Lenten Anthology by Herman Hoeksema; published by Reformed Free Publishing Association, Grand Rapids, Mich. 1977; 538 pp. cb; price \$9.95. Reviewed by Rev. Johan D. Tangelder, lecturer at the Genevan Reformed Seminary, The Philippines. Available in Canada at Speelman's Bookhouse.

The suffering and death of our Lord and Saviour have always been an inspiration to believers throughout the history of the Christian church. During Lent sermons are preached on the theme. Many Christians concentrate on it in their devotions. Many inspirational booklets are available to aid the Christian in his meditations. I have read an abundance of them. Many were of mediocre quality. They were short in Scripture exposition and long in illustrations. Others were of good quality; the authors were trying to be faithful to their subject and Scripture. A few of them were outstanding. I judge

Dr. Herman Hoeksema's book to be of such caliber.

"When I Survey" is a Lenten anthology, a collection of six books, exploring the various aspects of Christ's suffering and death. The basic theme of each of the six sections: "The Amazing Cross," "The Royal Sufferer," "The Power of the Cross," "Rejected of Men," "Jesus in the Mids and Man of Sorrows," is man's unworthiness and the absolute necessity of Christ's work on the cross for his salvation.

As you read these sermons and survey with the author the cross of Christ, your love for the Lord will deepen. You will want to repeat with Dr. Hoeksema: "O, how marvelous is that love of God as it is revealed in the cross of our Lord Jesus Christ! Well may we respond to such amazing and profoundly mysterious love in the words of the poet...

Were the whole realm of nature mine, That were a present far too small; Love, so amazing, so divine, Demands my soul, my life, my all." (p. 497).

A photographic record

People Apart: Portrait of a Mennonite World in Waterloo County, Ontario by David L. Hunsberger, James Hertel, Koni Lattner photographers, and J. Winfield Fretz, sociologist; published by Sand Hills Books, Inc., St. Jacobs Ont. 1977; price: \$13.50, pb. Reviewed by Alice Los.

Ever since I encountered the Old Order Mennonites while I was on a short vacation in Waterloo County, I have been intrigued by the special flavor of their religion which leavens their entire way of life. Do I feel a spiritual kinship? I think so. At the very least I would be honored to befriend these people, should I live among them.

Books and articles outlining their history or commenting on their distinctive outlook usually catch my attention and the newspaper clipping announcing the release of "People Apart" had already been pinned onto my bulletin board for future reference. It is therefore with great delight that I review it for this paper.

"People Apart" is mainly a collection of photographs and as such another example of an apparently popular trend in pub-

lications. It's obvious that the three contributing photographers as well as the narrator regard their subject with appreciation.

To the casual observer the book conveys a sense of tranquility, to the interested reader it reveals a peculiar people who, calm and assured in the awareness of their identity, display an enviable strength of character.

The text, to fellow Christians, may well present some food for thought. Consider the quotation from an essay written by a college student: "They show us all that assimilation is not inevitable." Or it may ignite a spark of recognition: "Their view of community implies the sharing of values and life experiences. The family, the school, the church, and occupation are all mutually supportive. What is taught in church as truth and as proper behavior is likewise taught in the home and in their one-room schools. What is taught in the family is likewise supported in the church and the school. In other words, their value system is not in contradiction with itself."

"People Apart" is not cheap: \$13.50 in a paperback edition. But surely, as a present to the connoisseur it will be well received!

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